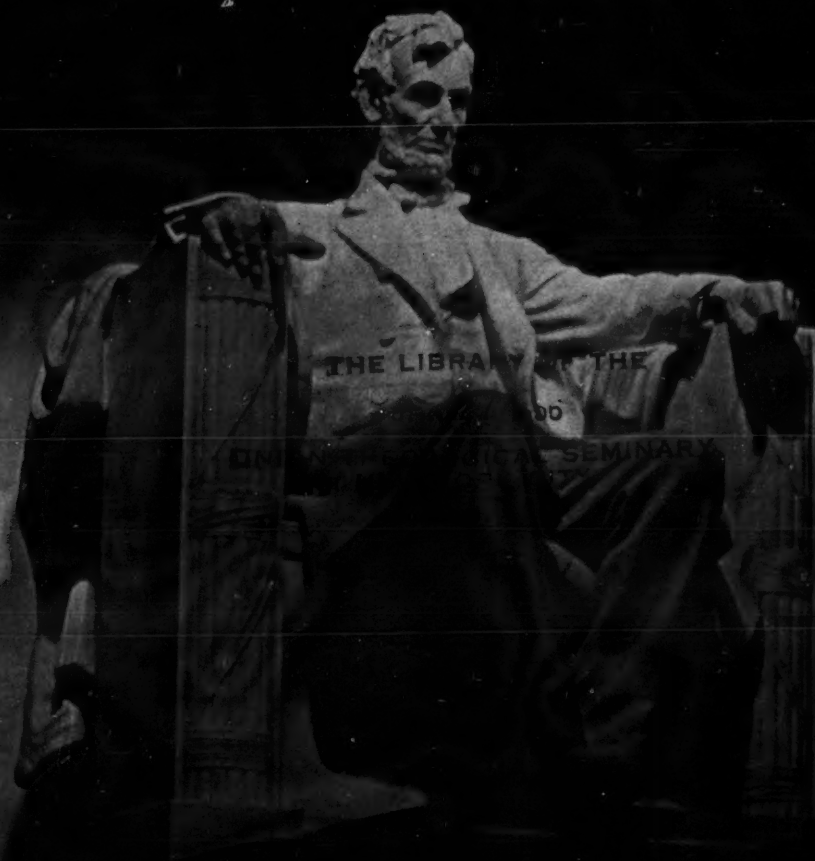
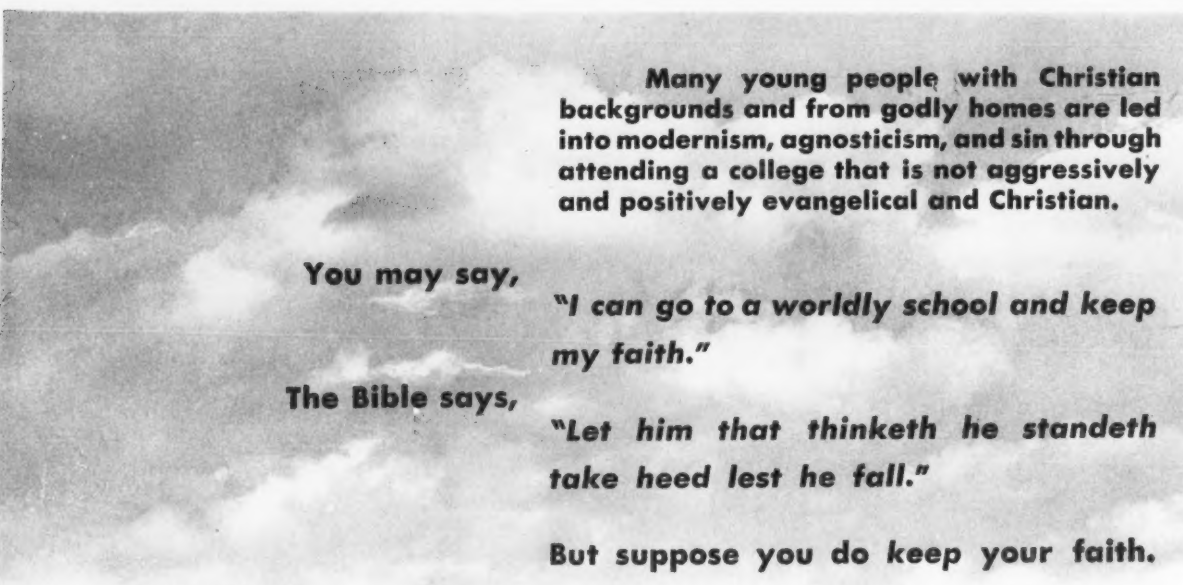


Christian Herald

FEBRUARY • 1956



"Let us have faith that right makes
might; and in that faith let us dare
to do our duty as we understand it"



Many young people with Christian backgrounds and from godly homes are led into modernism, agnosticism, and sin through attending a college that is not aggressively and positively evangelical and Christian.

You may say,

"I can go to a worldly school and keep my faith."

The Bible says,

"Let him that thinketh he standeth take heed lest he fall."

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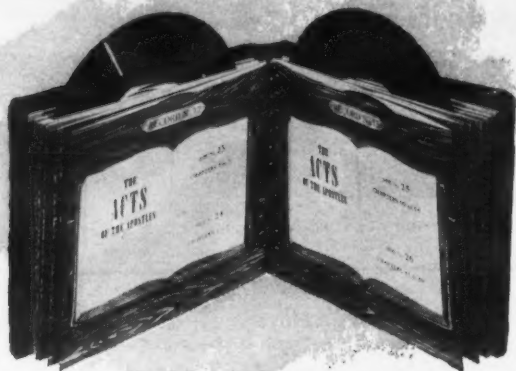
Music, speech, and art without additional cost above regular academic tuition.

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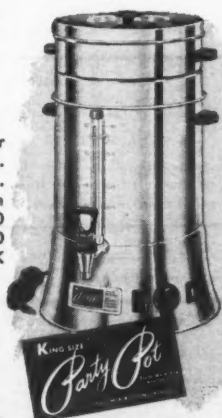
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all in the family

Cover picture showing the 19-foot high Daniel C. French statue of the 16th President in the 33-year-old Lincoln Memorial, Washington, D.C., revives memories for all who have visited our national capital. Frieze over the colonnade surrounding the statue bears the names of the 36 states in the union at the time of Lincoln's death; above are the 48 we have today.

Grasshoppers have nothing on Halford E. Luccock, who writes *Daily Meditations*, this time on p. 46, the way he has been hopping all over the map the last three years, preaching and lecturing. Now Professor Emeritus of Yale Divinity School,



where he taught Homiletics for 25 years, author of over 20 books, his favorite pastime is watching baseball—particularly the Dodgers. He's a Methodist and his son is the fifth in a direct line of preachers.

Long-lost relatives, and some she didn't know she had, have written to Beatrice Plumb (*Writers Are the Richest People*, p. 26) since her articles appeared in CHRISTIAN HERALD. In 1938 she was listed in "Who's Who in America" as a result of a series on ministers' sons who became famous; her name has been in ever since.

Longfellow was the ideal of Helen R. Lewis (*Something All His Own*, p. 30) when she was 9 and began writing poetry. Some of her verse has been published, but she says her hobby now is her family, consisting of husband Bennett, who is a superintendent of schools, and three children aged 20, 17 and 8. They live in Springfield, Ky., in the heart of the bluegrass state.



Next month, Captain L. F. Hansen looks back into his exciting seafaring adventures for the most intriguing of all—*Jungle Secret*. Harriet-Louise Patterson shares her on-the-scene impressions of springtime in Galilee. Faith Baldwin, Beatrice Plumb and Delbert Lean help to make it a pulse-quickenning March! And the big Spring Book Section lets you look over the shoulder of E. Stanley Jones, prolific writer of best-sellers; tells you about the lady who told children about God—Mary Alice Jones; inspires you to reconsider the happy plan of one family who report, "We Put Books in Our Budget." And, oh yes—the cover painting is one you'll want to sigh over, chuckle over—and keep!

FEBRUARY, 1956

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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Cover: Colorphoto by Ethel and Joseph Yussany from Shostal

ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N. Y.



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CHRISTIAN HERALD

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another, absolutely indispensable for proper health... but some people actually need more than the average daily requirements established by the National Research Council. If you tire easily... if you work under pressure, or if you're over 40 or subject to the strains of travel, worry and other strains... then you may be one of the people who needs this extra supply of vitamins. In that case, VITASAFE C. F. CAPSULES may be "just what the doctor ordered"—because they contain the most frequently recommended food supplement formula for people in this category! These are safe high-potency capsules... and this nutritional formula has already helped thousands upon thousands of people who were run down, listless, and in need of just the help this formula can provide!

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be sure you're getting exactly what the label states... and that you're getting pure ingredients whose beneficial effects have been proven time and time again! Not only that—you're getting a month's supply free of charge, so you can prove to yourself just how effective they may be for you! And now see what else you get—without the slightest risk on your part!

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Now, since the supply of capsules that we can give away free is necessarily limited, we urge you to act at once. You risk nothing; the cost of the capsules is ours. So don't miss out on this marvelous opportunity. Fill in the coupon now and send it today.

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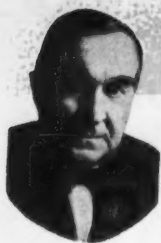
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DOCTOR POLING

Answers Your Questions

Papal Vision

● *What do you think of the startling story that, during the Pope's recent illness, Jesus, the Christ, appeared to him in a vision—and spoke to him?*

INDIANA

M.E.I.K.

As to what the Pope saw, I am not disposed to question. And miracles still do happen! I would be inclined to think that it was a very vivid dream. I have had dreams quite as vivid myself. One wonders which portrait of Jesus, which painting of a great master would correspond to the presence that appeared to the Pope—Raphael's, Hoffman's, etc., etc.?

Should Christians Hate?

● *Please explain Luke 14, verse 26: "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Elsewhere in the Bible we are told to love one another. How can one person both hate and love and still obey?*

ILLINOIS

C.H.

While there are, of course, ample "commentaries" upon this verse, it still remains difficult. In Dr. George M. Lamsa's "The Modern New Testament," which is a direct translation from the Aramaic, this reads: "He who comes to me and does not put aside his father, and his mother, and his brothers, and his sisters, and his wife, and his children, and even his own life, he cannot be a disciple to me." That is, of course, different and also it helps us understand that Jesus was saying with incisive directness that those who follow Him truly, must make Him pre-eminent over all.

"Christian Economics"

● *Give me your frank appraisal of Christian Economics. I like the material and I am using it, but is it 100 per cent American?*

ILLINOIS

F.H.M.

Christian Economics is 100 per cent American. You need have no doubt at all about that. I know the editor, Dr. Howard E. Kershner, and I know

those who are responsible for the entire program. They are completely to be trusted.

Tithing for Farmers

● *We are farmers and desire to tithe. What is the principle? How should the tithe be figured?*

MICHIGAN

(Mr. & Mrs.) F.M.

Tithing is, of course, a matter of personal decision and individual conscience. I tithe my salary income and my income from book royalties, etc., 100% without any deductions for taxes or otherwise. Farmers should reasonably deduct, before paying the tithe, maintenance costs, as should other businessmen. As to food consumed from the farm, that should be included at market prices as income, I think.

Stevenson's Beliefs

● *I understand that ex-governor Stevenson is a Unitarian. Do you know whether or not he believes in the deity of Jesus?*

NORTH CAROLINA

(Mrs.) J.W.T.

There is one way to discover what Mr. Stevenson believes about the deity of Jesus—write him a personal letter. While in Springfield, as governor of Illinois, Mr. Stevenson generally attended the First Presbyterian Church.

Names of Magi

● *Where in the Bible can I find the names of the Three Wise Men?*

PENNSYLVANIA

M.S.

You can't find them—they aren't there. Various traditions and fictional creations give them various names. Perhaps the most famous of all the stories is "The Other Wise Man," by Henry Van Dyke.

Use of Tobacco

● *I continue to ask myself: Is it proper for a true Christian to use tobacco in any form? I am told that the missionaries ask their converts to give it up. I need your help very much. What do you think?*

VIRGINIA

B. F. B.

Some very fine Christians whom I

know use tobacco. I do not and, as a pastor, feel that I *must not*. I know that in many overseas missionary churches converts are not baptized and received into the membership unless, and until, they have given up both liquor and tobacco. Certainly the one asking this question should follow his conscience.

Money-Raising Suppers

● *We are remodeling the basement of our church and shall have a fellowship room, which will be wonderful. But are we justified in conducting suppers in this room at which a charge will be made? Should not we meet the expenses by direct and even sacrificial giving?*

PENNSYLVANIA

A. S.

Always I prefer direct and sacrificial giving, but certainly, as I see it, suppers in such a room and for such a purpose, and with the proper charge made, would be quite all right.

What Are "Protestant" Churches?

● *What is your interpretation of the word "Protestant"? Which are the "Protestant" churches?*

MINNESOTA

R. F. K.

I do not quite understand your question. In my opinion, "Protestant" is properly applied to all non-Roman Catholic or non-Eastern Churches. However, there may be a difference of opinion. There are some who hold that the Lutheran Church is not "Protestant." There are some "Protestants" who hold that the Baptist churches are not "Protestant." And some who insist that the "Protestant" Episcopal Church is not "Protestant." I am sorry that I cannot be more helpful.

Claiming Paul's Promise

● *I have read that parents, or a parent, could claim for their entire family the promise given by Paul to the jailer. What is your opinion?*

FLORIDA

N. F.

Why not? I would claim *every* "promise" for my family.

Word Origin of "Jew"

● *Do you know the origin of the name "Jew"?*

MASSACHUSETTS

L. J. F.

It was derived from the Patriarch Judah, originally applied to all members of that tribe and also to the subjects of the separate Kingdom of Judah. The seceding ten tribes retained the name, "Israelites." During the captivity and ever since, the term "Jew" has been generally applied to the race.

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WHAT IF THIS WERE YOU?

"This letter comes to you from the Sanitarium of Soteria, in Athens, Greece, where I am a patient. How I praise God for the salvation I have found in Christ. I could not live without Him.

"For nine years now I have been struggling against tuberculosis, and I cannot regain my health. My poor children are beginning to show signs of the disease and I am afraid it is because they do not have anything to eat or a Mother's loving care. Their father has suffered from pleurisy and is unable to work. You cannot imagine the suffering in which our little family is found. I just cannot describe it to you. How is it possible for me to get well, knowing that my children lack even their daily bread? I am afraid they will die and I shall never see them again. My despair is beyond description. Sometimes I feel it would be better for me to die first so that I would not have to endure the sorrow of burying my children. Please put yourself in my place for just a little while and you will feel something of the untold tragedy that exists in my heart. My clothing is all worn out and my children are almost naked. They are two boys, ages 13 and 15. Please have mercy on them and don't worry about me. You cannot imagine how a Mother feels when she cannot take care of her own children. Oh, how I wish I could send them something to bring just a little joy into their lives! My only comfort is prayer and the reading of God's Word. I have faith to believe that the day of miracles is not past and that the Lord Jesus Christ is able to restore me to health so that I may return to my family and give them what they have lacked for so many years.

"With much respect and much hope,"

Mrs. Polyxeni Terzopoulou

NOTE: What a despairing cry from the heart of this dear Mother! What if this were you? What would you have liked others to do for you? Dare you do less for this dear Christian tubercular Mother and her beloved children? The medicine she needs will cost \$25, and with \$6 a 22 lb. package of warm clothing can be sent, and with \$10 they can purchase locally 80 lbs. of nourishing food. There are many like her who constitute a modern Macedonian call, "Come over and help us." You can do it through the American Mission to Greeks, Inc., Dept. CH, P.O. Box 423, New York 36, N. Y., Rev. Spiros Zodhiates, General Secretary. In Canada write to 90 Duplex Avenue, Toronto 7, Ontario.



strawberry pie

She was so busy she had forgotten about friendliness until the day she found the pie on her porch

By IRMA HEGEL

ON THAT warmest of warm spring days I arrived home from work, tired and cross and hot. As I mounted the steps of the porch, I saw a brown paper bag on the glider. Wonderingly I moved toward it, and peered inside. Wrapped in waxed paper was a large brown-cheeked pie on a shining glass plate. The red strawberry that peeked juicily from the opening on the upper crust made me smile. Strawberry pie was my favorite, and I concluded it must have been our daughter who remembered. The first strawberries were appearing on the stands, and in the markets.

I hurried inside, deposited the pie on the table, and hastily dialed our married daughter's apartment. "Thank you for the pie, Hedy, dear," I said. "It's a masterpiece!"

"But Mother, I didn't bake you a pie," came our daughter's quick explanation. "I don't know a thing about it. I'm glad you phoned, though. I was just sitting here before reporting for work, wishing someone would phone me. Why must people always have special reasons for phoning—sometimes it's good only to hear a familiar voice."

"I thought new brides wanted to keep to themselves," I ventured.

"Not that much," came our daughter's vehement answer.

We talked of other things then, the

coming Mother's Day banquet at church, the June reunion at the University. As I put the telephone in its cradle, I made a mental note to phone our daughter regularly. The weekly visit was not enough. A child, even though she lived in the city, still wanted to feel family membership and love.

But who had sent us the pie?

I TRIED Cathy Wilson next. I hadn't seen Cathy since Christmas, but although she was working just as I was, she might have called.

"Irma!" came Cathy's jubilant voice over the wire. "Just this morning at breakfast Clair and I were talking about you and George. What's happened to us? Why, when our children were growing up, we saw one another every week. We were real friends. Now we're lucky if we see each other twice a year, practically strangers, and our being busy is no excuse."

I humbly explained about the pie.

"No, I didn't bring it, though I wish I had if that's what made you phone," Cathy said laughingly. "Don't you dare eat it before we get there. Clair and I will come over tonight, and then we're making plans for a Sunday-after-church day with our married children."

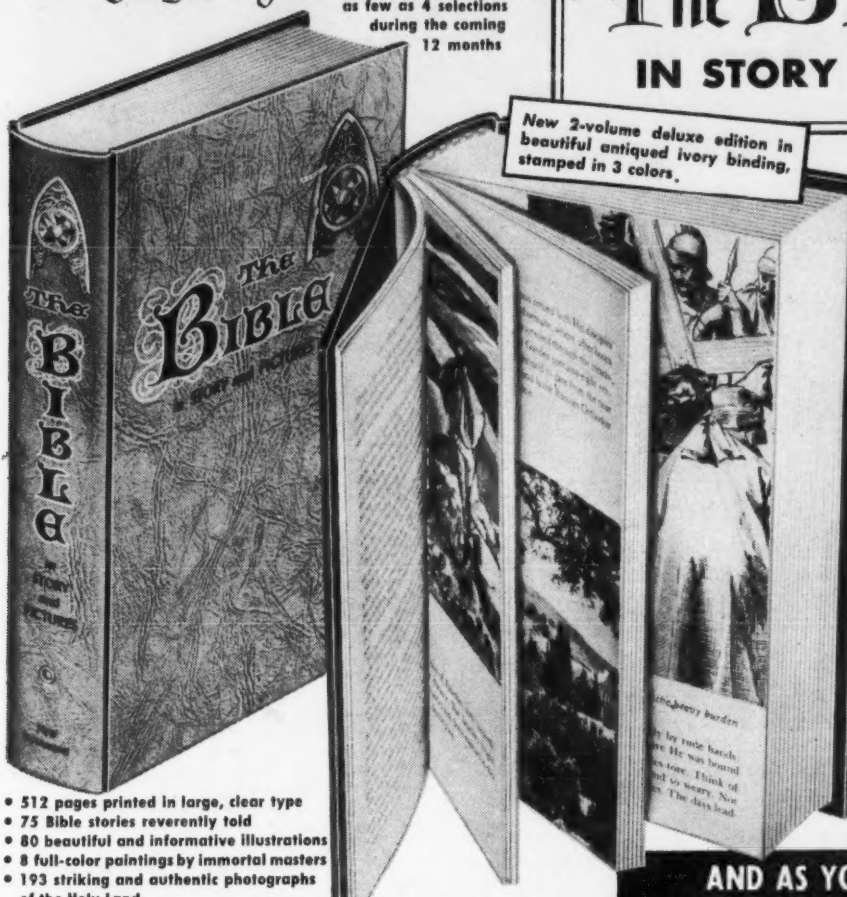
Feeling a friendly glow of warmth,
(Continued on page 83)

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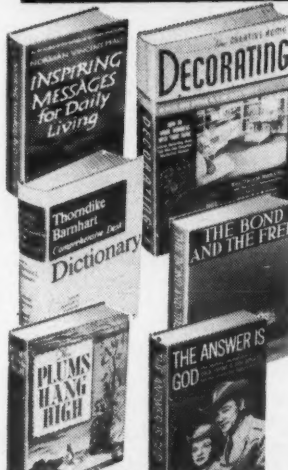
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I REMEMBER



Conducted by RACHEL HARTMAN

When sunny skies shall shine no more,
When waves no longer woo the shore,
When every sweet-voiced bird has fled,
When every summer rose is dead,
When stars forsake the evening sky,
When hearts with love shall cease to sigh,
When silvery mists desert the glen,
I may, perhaps, forget you then.

Maurine Hathaway

From John H. Overturf, Petersburg, Ohio

PLUSH ALBUM

How the ghosts of the past seem to rise to your view
When the old plush album is brought out for you.
And its red, faded covers you eagerly grasp,
And fumble once more at the old nickel clasp.
There's a musty perfume to each yellowing page,
With visions again of a long ago age;
And fond recollection seems showering down
A memory sweet of the Little Old Town!

How strange seem the faces that peep at you there!
How quaint are the "styles" which you note everywhere!
How odd are the garments of young and of old
Which rise from the past with its dust and its mold.
The old-fashioned bonnets may cause you to smile,
And the primitive gowns may appear out of style;
But dear are the pictures of earth's long ago
Which the yellowing leaves of the old album show.

The face of a friend gazes up into yours,
And dim, misty thoughts to your memory lures.
You see him again as he was when a boy,
Enveloped again in his child-world of joy.
And eyes of rare beauty seem bending above
The old-fashioned print of the mother you love,
Whose locks show no trace of the tinges of gray
Which frame all the charms of her sweet face today.

But tears to your smiles have at length given place
When the old yellowed page shows a fair girlish face;
And you are reminded of one bitter day
When "Thy will be done, Lord," was all you could say.
You feel the soft pressure of slim, gentle hands
Which beckon to you from the far-away lands,
And out from the past, falling sweetly and clear,
Comes silvery laughter again to your ear.

And softly to close it, with eyelids ablur—
The old red plush album, with pictures of Her.

—EARL A. BRININSTOOL

I HAVE been driven many
times to my knees by the
overwhelming conviction that
I had nowhere else to go. My
own wisdom, and that of all
about me, seemed insufficient
for the day.—ABRAHAM LINCOLN

The man who loves beauty
Has riches untold.
The rain is his silver,
The sun is his gold.
He gives more to life
Than a millionaire can
And he's richer than ever—
That fortunate man!

R. M. McCAN

From Mrs. Zoella Rounsley, Barnesboro, Pa.



Edna gathers china plates,
Sally, painted fans;
Esther favors paperweights,
While postal views are Anne's.
Horses, horses! Clarabelle
Has a fine bronze stable;
And Susan a vast wealth of shell—
But I! I crowd my table
My every room, my yard, my view,
My heart, my many years,
With lively little pitchers who
Always have big ears.

—GRACE S. MINCK

From Mrs. W. N. Bowic, Roff, Okla.

DEAR Lord, I would be free of pettiness.
Generous in thought and kind in word and deed;
More lenient of a fellow creature's faults,
Less heedless of another's grief and need.
Let me not go my way in haste so great
That I should fail a thrush's note to hear;
And may I courage draw from silent stars
And know the peace that comes from faith and prayer.

In judgment make me kinder and more slow
To blame an erring one, but quick to give
A hand to raise him up and set his feet
On surer ground, more worthily to live.
Dear Lord, I would know best the little things
That yet are great—the smile—the clasp of hand—
And grant me this one gift, all others above—
A heart to know and love and understand.

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From Mrs. Vincent C. Harris, Etna, N. H.

THREE times I have swept my kitchen floor today;
Three times washed dishes and put them away;
Three little garments of wool I have patched;
Innumerable doors latched and unlatched.

Thrice set the table, and three meals prepared;
Thrice over all joys and sorrows I've shared.
Three coverlets tucked when three babies prayed;
My life in numbers of three has been laid.

From Mrs. F. A. Stockton, Fort Worth, Tex. —EVA M. YOUNG

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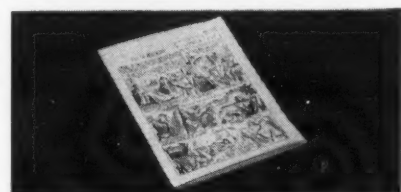
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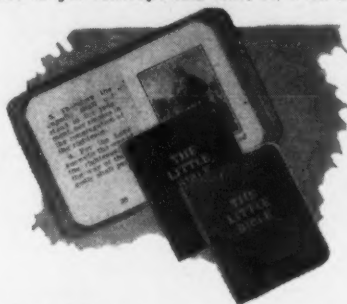
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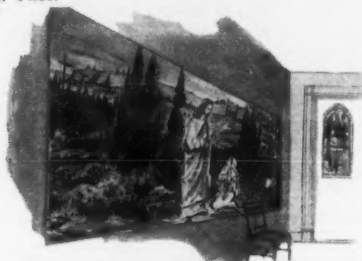
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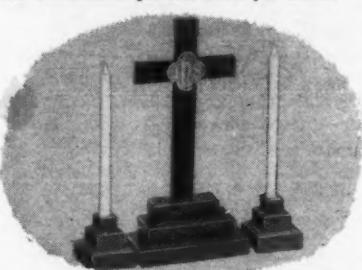
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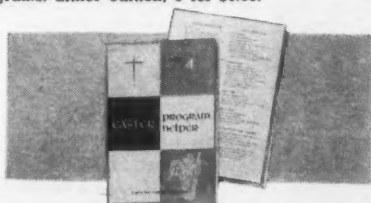
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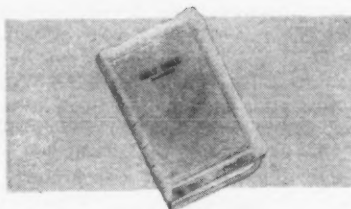
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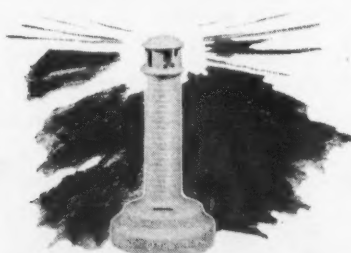
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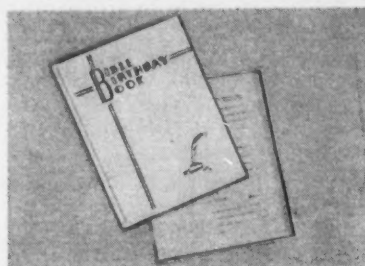
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INTERPRETS

THE NEWS

• AT HOME •

DILEMMA: Take away the lipstick commercials, step up the global consequence of the "\$64,000 Question" a few billionfold, and you've got approximately the current Presidential dilemma. Will Ike choose to go on, or will he stop? His decision, whatever it is, will be a shattering one. Optimistic grins are checked in and out at the doors of smoke-filled rooms. Politicians of both parties feel in their bones that if Mr. Eisenhower runs, the Democrats can't win, and that if he doesn't run, the Democrats can't lose.

"The big moment that all the nation is waiting for" probably won't come until early March. Summing-up medical reports will be in by the middle of February. Paradoxically, the better the reports, the more difficult will be the President's problem and the longer it will take him to balance the pros and cons. And by March 15, twelve state primaries will be over. Of no great moment to Mr. Eisenhower, no matter which way his decision goes, the primaries are of considerable moment to Senator William F. Knowland and other Republicans who want to hurry their hats into the ring if a Homburg is absent. They are hardly in a position to run for office until and unless they know there's to be a vacancy.

That historic heart attack sent the well-laid plans of a lot of people as aghast as all get out. But let the wailers and teeth-gnashers contemplate that the heart attack has been also a bit of an inconvenience for the gentleman who had it.

LABOR: The average American sizes up his personal reaction to the new, massive A.F.L.-C.I.O. union by putting binoculars to prejudices or convictions he already had. Whatever he felt about little unions, he feels more so about this big union. Bigness itself is not the issue in unions, unless it is also the issue in business, government, perhaps even religion. Actually, goodness and badness come not only in all sizes, but in all shapes and colors. Bigness will unquestionably add to the political potential of labor. But the potential may be more intimidating than the reality—union members are

individuals like the rest of us. Bigness will concentrate the wealth of unionism. Such concentration will offer advantage in "war" (almost inexhaustible strike subsidies in a given plant or industry) and "peace" (resources for organizing 26 million target workers). But bigness has its disadvantages, too. With bigness go unwieldiness, red-tapism, an averaging-out lukewarmness. The A.F.L.-C.I.O. is not only 15 million strong, but 15 million weak.

DEALS: On the face of it, the free world would seem to have come out ahead in the United Nations "package" which admitted twelve democratic countries and only four Communist countries. But if it's wrong to admit the four countries—and they do not qualify for membership by the provisions of the UN Charter itself—it does not make it less wrong to tie them to twelve admissible nations. Nor does the transparent device of "abstention" absolve the United States from complicity in the "deal." A vote of abstention is supposed to indicate mild disapproval—that a country is against something, but not sufficiently against to make a point of it. Actually, it's a fence-riding arrangement, at worst an exhibition of moral cowardice. There are times in this world when one cannot "abstain," or where an abstention itself is a vote for or against. When a line is drawn, one must take a stand. History is made by those who take vigorous positions, not by those who "abstain." And then close on the heels of this, another incredible deal—a "lottery" to decide whether Yugo-

slavia or the Philippines would get a seat on the Security Council. The UN has come to a pretty pass when it must stoop to a blindfold drawing of straws to settle its problems!

Maybe the Korean problem, or the admission of Red China, or the partition of Germany should be resolved around a poker table instead of a conference table! Maybe they'd get farther and faster in the General Assembly by dice than by deliberation!

SURPLUS: Our hoarded plenty is to be a diminished source of national embarrassment. Long spurred by the three major faiths of America, Secretary of Agriculture Ezra Taft Benson announced a stepped-up program for the disposal of surplus wheat, corn, rice and dried beans to the hungry overseas. The foods are to be distributed through charitable and religious agencies, which is as it should be. A government give-away, even of food, has trouble steering clear of political strings at this end, and at the other end, of political misinterpretations.

Some 67 nations will be on the receiving list. Mr. Benson set no limit on the amount of food to be provided by the government. The only limitation is that of the agencies themselves. And their limitation is the support, frugal or generous, by the individuals and churches that keep them in business.

NEW PRESBYTERIAN: Mr. Adlai Stevenson, who formerly listed himself as a Unitarian, has joined the First Presbyterian Church of Lake Forest, Ill., by confession of faith and baptism. His father was a Presbyterian (his mother was Unitarian). When he was governor of Illinois, Mr. Stevenson attended a Presbyterian church in Springfield, and his children attended the Lake Forest Sunday school, near the Stevenson Libertyville farm. The big news was not exploited. Pastor Robert G. Andrus simply "confirmed" the report when confronted with it. Nevertheless, we suppose that some will point the finger and raise the cry.



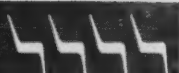
AWARDS: George Meany, left, president AFL-CIO, and Walter P. Reuther, second right, vice-president, are presented with Social Justice Awards by National Religion and Labor Foundation. Rabbi Isidor B. Hoffman, NRLF co-chairman, makes presentation. Looking on is Protestant Episcopal Bishop Horace W. B. Donegan, New York.

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"Politics!" as they did when Mr. Eisenhower joined a church (also Presbyterian). Although Mr. Stevenson joined before announcing his candidacy, there is no completely non-political moment for a public figure to find an active place in a church. He's wrong whatever he does. Cheers, then, for Mr. Stevenson, for doing what he felt he should do, come rocks or roses.

COURIER'S CUES: Average factory worker will gain about a 7-cents-an-hour pay increase this year. . . . Farm prices down 25 per cent from postwar peak are getting priority worry by GOPoliticians. . . . Union merger will narrow the wage gulf between skilled and unskilled union labor—and increased value of seniority will slow down worker mobility. . . . Don't be startled to read that the Communist Vietminh, recently fighting the French in Indo-China, have an ambassador installed in Paris. . . . Only place for school taxes to go is—up; in 10 years, we'll need 700,000 more classrooms than we have now, some 500,000 more teachers.

White House Conference pressure is on the side of federal aid to schools; formula for doing it is the prickly problem. . . . Gov. Frank Lausche of Ohio, or Mayor Robert Wagner of New York (both Roman Catholics) are being mentioned as vice-presidential ticket balancers. . . . Tax cuts, budget upset or not, will be hard to stop.

• ABROAD •

REASSURING NOTE: Financed by the Rockefeller Foundation and the Twentieth Century Fund, a seven-year survey on world commerce and governments has been made and results recently released. Aside from the technical findings, the most important conclusion, it seems to us, are two facts which were under our noses all along. That is, of the 80 independent world states (as of the middle of 1952) 60 can be described as parliamentary and only 18 as absolutist (with two divided). Not all the 60 meet U.S. standards of "democracy," but at least they are (or were) not Communist. In terms of population, 56 per cent of the peoples of the world live in republics or constitutional monarchies. And this pungent observation: "The ideological strength of democracy is evidenced by the fact that the dictatorial regimes feel compelled to pose as people's democracies, hiding behind the facade of parliamentary institutions and mock elections. On the other hand, no democratic regime has ever attempted to gain support of the people by pretending that it is a dictatorship."

TOUR: Whether India and Burma

fall for the blandishments of traveling salesmen Bulganin and Khrushchev, the swing of the two politicians was nevertheless one of the smartest pieces of public relations to be carried off in a decade. What nation wouldn't be flattered by a month-long personal visit from two top leaders of a powerful world state? (And it cost Russia mighty little!) Why is it that the Kremlin beats us at so many of our own games? America is a nation of salesmen, idealists, moralists. Yet we let someone else outsell us. We give the impression that we are more interested in the expedient than the ideal. We compromise our morals (see "Deals"). All we appear to have to parcel out is money. That is important, but it's not the most important thing in the world. The most important thing is not getting a man to take something, but challenging him to give something—his enthusiasm, his hope, his confidence.

ASWAN: In the final analysis, peace in the Middle East hinges not upon arms or even treaties, but upon productivity. That's one reason why the High Aswan Dam is important to Egypt, and to the rest of the world. That the U.S. has sufficient vision to have a share in building it, is something to shout about. Lest we shout too loud, let it be said that the part of the U.S. and Britain is *only* a part. The dam will be primarily an Egyptian achievement. Our help, while not peanuts, will not take the shine of pride from Egyptian eyes. Total cost of the project which will require fifteen years to complete will be something around \$1,300,000,000. Of this amount, the Egyptian government will raise \$900,000,000. The rest will have to come from outside sources. The finished dam will add 2 million acres of cultivable land to Egypt's present 7 million, and provide in addition 9 billion kilowatt-hours of hydro-electric power per year.

The history of Egypt is now, and for millenniums has been the history of the Nile. Its seasonal flooding was the gauge of prosperity. The Pharaohs had their Nilometers to measure the yearly destiny of their country. Twenty-five feet, a life-giving overflow in the valley; twenty-one feet, a disastrous dry season; thirty feet, a devastating flood. So the project becomes a symbol of life. And now that the Sudan, through which the temperamental Nile flows on its way to the Mediterranean, has elected independent status, Egypt needs also the emotional security that a huge reservoir within her own territory will offer.

BRITAIN: Prime Minister Eden reshuffled his Cabinet for the long haul, now that the election was behind him and a four-year term, more or less,

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was ahead. Richard A. Butler moved up from his Chancellor of the Exchequer spot to become Lord Privy Seal and leader of Commons (and number-two man in the Conservative government). Foreign Secretary Harold Macmillan moved into Exchequer; Selwyn Lloyd, 1952-1954 head of the British UN delegation, became Foreign Minister; as such, he'll come along to the Eden-Eisenhower conference January 30. On the Labor side, Hugh Gaitskell was elected leader of the party, replacing the retiring Mr. Attlee. This means he will become Prime Minister should Labor overthrow the Conservatives. He was voted into the job over Aneurin Bevan and Herbert Morrison. Clement R. Attlee, Labor party leader for twenty years, resigned also from the House of Commons, accepted an earldom offered by Queen Elizabeth and thereby will move into the House of Lords.

• CHURCH NEWS •

BIBLES: A report from Moscow announces that the first new "several hundred thousand" edition of the Russian Orthodox Bible to be published since the Revolution is slated for January distribution. Other printings may carry it into the millions. That depends upon the paper supply, and in Russia paper supply depends upon the government. The new Bible is edited by the Moscow Patriarchate of the Russian Orthodox Church under the direction of Metropolitan Nikolai, contains Old and New Testament, plus certain books not found in Protestant Bibles. Whether the Russian government's release of paper is to be construed as a more favorable attitude toward religion, or the gesture of a government which has now so consolidated its strength that it need not fear the church, or an attempt to strengthen the church for government ends, we don't know. But the Bible can and will speak for itself.

TAXES: Tax exemption for property owned by religious organizations was a topic that popped up in several places. In Trenton, N. J., the State Supreme Court ruled that buildings used as residences for persons engaged in the work of religious bodies are not entitled to tax exemption. The buildings at issue are residences of faculty members of a Bible institute.

Richmond, Virginia, suddenly decided to place denominational and diocesan administration offices on the city's tax rolls. Formerly tax-free, groups affected include the Foreign Mission Board of the Southern Baptist Convention, which until the ruling had been planning to build a new Richmond headquarters. After meet-



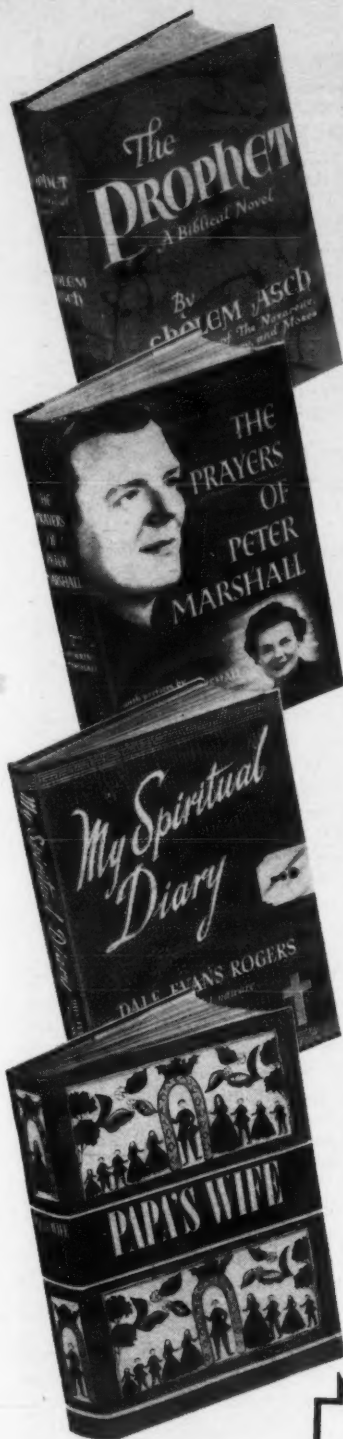
ARAB CHILDREN BRING GIFTS for the poor to the pulpit, after a service in Jerusalem's American Baptist Church. The English language service is translated immediately into Arabic for the youngsters' benefit.

ing with resistance, the city agreed to return four of the properties (including the Mission Board's) to tax-exempt status for at least one more year.

In Fort Worth, Texas, the City Council ruled that churches may maintain two residences each on a tax-free basis, one for the pastor, one for the religious education director. The tax assessor grumbled meanwhile that the amount of property on the tax-exempt list was constantly increasing and that 20 cents out of every tax dollar goes to subsidize exempt property.

You haven't heard the end of this thing. As new churches are built, and on bigger plots; as church staffs grow; as denominational holdings become larger—the tax irritants are bound to grow too. It's time for religious groups to be searching their souls. Does tax-exemption result in involuntary subsidy of churches, as the Fort Worth assessor suggests? Or is the power to tax the power to destroy?

FELLOWSHIP: The controversy on government aid to all schools *versus* aid only to public schools, is stirring up no little acrimony. But it's also stirring up some interesting statements. The Rev. John LaFarge, associate editor of *America*, national Jesuit weekly, in receiving the annual award of the Catholic Association for International Peace, defended religious schools as a unifying rather than divisive force in the community. In doing it he said: "We Catholics will not admit the thesis that the existence of our own religious schools is divisive any more than we would admit the existence of separate churches and separate denominations is divisive. On the contrary, the American people believe that the fellowship created when people of different faiths work together in



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a peaceful community is a strengthening, not a weakening, element in our nation."

We could do with more such air-clearing admissions.

HOW-TO: Methodist Bishop Gerald H. Kennedy has a step-by-step formula for committees that come to him seeking advice on how to get rid of a pastor who is inefficient. We pass it along, since not all such committees are Methodist.

1. Look him straight in the eye when he is preaching, and say "Amen" once in a while. He'll preach himself to death within a few weeks.

2. Pat him on the back and brag on his good points. He'll work himself to death.

3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

5. Get the church to unite in prayer for the preacher. He'll become so ineffective some larger church will take him off your hands.

MISSIONS: Another subject in ferment is the missionary enterprise of the church. The sixth annual assembly of the Foreign Missions Division of the National Council of Churches had much to talk about, and much to think about that perhaps was not voiced. The assembly worked out a new "global strategy" for missions, visualizing a single, "supranational" world mission without distinction between "older" and "younger" churches or between "home" and "foreign" missions. All Christians everywhere are a part of the new approach, with religion to be more closely related to political, social and economic problems. We're not sure just where this leaves the concept of conversion, how you can get a mood of urgency into the job without it, or how you can get a hearing (in India, for example) with it.

For all our theories, restudies, revolutionary techniques—where are we going in missions? And where do we think we should be going?

IN BRIEF: A vicar's sermon in St. Paul's Cathedral, London, calling for disestablishment of the Church of England, brought down a torrent of comment, mostly unfavorable. . . . The Congregational Christian Churches and the Evangelical and Reformed Church will merge June 25, 1957, according to an announcement by a joint committee of the denominations.

The Board of Christian Education of the Presbyterian Church, U.S.A.,

has been given a 21,000-acre ranch in New Mexico as a conference center. . . . The State of Israel has issued four of a series of 12 postage stamps representing the 12 tribes . . . and a new 500,000 drachma banknote issued by the Greek Treasury shows Paul preaching on Mars Hill. . . . The Church of the Brethren is planning an international work camp in Ecuador this summer, at which volunteers will develop a project "equally helpful to Roman Catholics and Protestants."

Billy Graham has opened new national headquarters in Washington . . . and he announces that, at the invitation of the Protestant Council, he will conduct a six-to-eight-week evangelistic campaign in New York in the late spring or summer of 1957.

• TEMPERANCE •

TEMPERATE LIFE: The 164-page special "Christianity" issue of *Life* magazine was a remarkable piece of journalism, art, printing. In preparation for two years, it covered Christianity probably more completely than any other secular or perhaps religious publication has ever done in one issue.

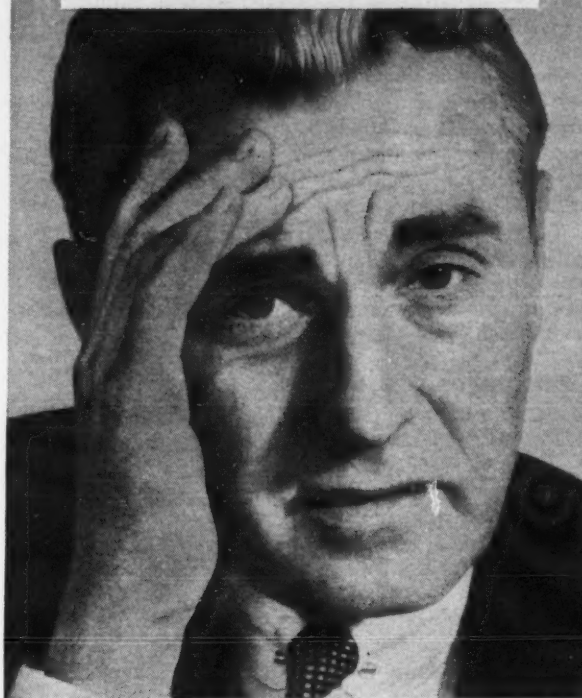
One of the perhaps little-noticed facts about the issue particularly impressed this reporter: no liquor advertising appeared—and this was *Life* magazine, mind you! *Life* refused liquor ads this once for no other conceivable reason than that they would have appeared out of place in a Christianity issue. There would have been instant and profound objection from readers, so the publishers apparently felt, if they had mixed liquor and religion.

The implications of that line of reasoning—and what other line could there have been?—are remarkable and far-reaching!

THE GOOD LORD: An advertisement for somebody's Kentucky bourbon seemed to us particularly objectionable. Started off with a story about a Kentucky mountaineer, who, when stopped by a revenuer, claimed his jug contained only water from the spring. But when a test swig proved it to be whiskey, the mountaineer sputtered, "What do you know! The good Lord's gone and done it again." Whereupon the advertiser moralized: "Now, our whiskey doesn't happen that fast, although it is a miracle of nature that changes yeast, grain and water to potable spirit. And it's no less an act of providence, working inside a charred oak keg, that slowly gentles whiskey to the tongue."

If whiskey is so providentially produced, it's a wonder it didn't qualify for that Christianity issue of *Life* we were talking about!

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Feel Stronger *FAST*

...WITHIN 7 DAYS—OR YOUR MONEY BACK!



IF YOU DRAG YOURSELF AROUND during the day feeling weak and tired . . . your trouble may be due to what doctors call iron deficiency anemia. We call it Tired Blood. To *feel stronger fast* take GERITOL, the high potency tonic that begins to strengthen iron-poor, Tired Blood in just 24 hours. In only *one day* GERITOL iron is in your bloodstream carrying strength and energy to every part of your body.

GERITOL is America's No. 1 tonic. Thousands upon thousands of tired, run-down men and women have discovered that GERITOL helps them to gain new

strength and energy — *fast*. And after illness, such as colds, flu or sore throat, GERITOL can help to speed recovery . . . help to put you back on your feet *sooner*. So, if you feel weak and rundown because of Tired Blood, get GERITOL, liquid or tablets at your drugstore. Feel stronger fast—in 7 days, or *your money back!*

NOTE TO MOTHERS: For children 2-16 ask for GERITOL JUNIOR. It's just as effective for children as the regular GERITOL is for you. It's a *good tasting* tonic, too.

**Due to iron deficiency anemia.*

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Editorially Speaking...

● LIQUOR ALOFT

LIQUOR aloft is definitely an added flying hazard. With pilots and stewardesses unanimously against serving alcoholic beverages in flight, there would seem to be no justification at all for the continued practice anywhere by any company.

The article, "Shall We Tolerate Those 'Flying Saloons'?", by Harry C. Kenney, appearing in this issue, is supported by the facts—and my own experience and observation. Indeed, with Mrs. Poling, I am in position to confirm everything that Mr. Kenney has written. Our first unfortunate experience occurred in an overseas flight from Gander to Shannon.

It is time and high time that the companies themselves take action. But the competent government authority should not wait on that. The Civil Aeronautics Board should take *immediate* action.

● WHY CATHOLICS BECOME PROTESTANTS

IN THE April, 1954 issue, CHRISTIAN HERALD reported the result of a survey. The analysis article was written by the popular author, Mr. Will Oursler. It revealed that (as of the figures gathered) a minimum of more than 2,000,000 and a possible maximum of 4,000,000 Roman Catholics had become Protestants over a ten-year period. The purpose of the article, as stated editorially by CHRISTIAN HERALD, was to answer the question—Is conversion a one-way street? The totals were not important. Whether 2,000,000 or 4,000,000 or more than 1,000,000 as admitted by a distinguished Catholic publication, the question was answered. Conversion is not a one-way street.

But there is another question—Why do so many Catholics become Protestants? I find no comprehensive, final answer to that question, nor is one to be found for the companion question—Why do Protestants become Catholics? But as of that first question, here are a few straws in the wind:

1. The arbitrary prohibition on Roman Catholic clergymen joining such 100% American organizations as the Rotary, Kiwanis and Lions clubs. Roman Catholic clergymen belonging to these organizations were required to withdraw.

2. The attitude of certain bishops of the Roman Catholic Church who have refused sanction of the Church to continuing Catholic lay membership in the National Conference of Christians and Jews.

3. The statement made by the Monsignor of Our Lady of Mt. Carmel Roman Catholic Church in Ridgewood, New Jersey, reminding Catholics that "they cannot morally or in conscience support either the YMCA or the YWCA." The Ridgewood YMCA and YWCA have had many members who are Roman Catholics. These organizations serve, without regard, all faiths and races in that community.

An increasing number of Roman Catholics are unable, in conscience, to accept this rigidity. As a rule,

when they depart, they go quietly, without publicity.

Recently Chicago's Cardinal Stritch banned the Wagner and Mendelssohn wedding marches and "O, Promise Me" at wedding ceremonies in Chicago Roman Catholic churches. The Cardinal issued a mandatory order. He excluded "I Love You Truly" and "Because," along with the two most popular versions of "Ave Maria" by Schubert and Bach-Gounod. The Cardinal's exclusion was based upon the failure of these numbers to measure up to "the essential quality of all sacred music—namely, sanctity." Tens of thousands of happily married couples to whom this music is sacred and deeply sacred, will hardly accept, as from God, the ban of the Cardinal.

● PRINCIPLE OR EXPEDIENCY

CHIEF Chinese delegate T. F. Tsiang, standing alone in the General Assembly of the United Nations, is poignantly reminiscent of Emperor Selassie's eloquent last plea for Ethiopia—his dramatic, hopeless defense of his country before the League of Nations. The world will not soon forget that the little man's prophecy came true—Ethiopia was ravished by Italy and continents were swept by the holocaust of World War II. The League of Nations itself did not survive. Now Dr. Tsiang makes another prophecy. Final responsibility for Dr. Tsiang's veto rests with President Chiang Kai-shek, that to the eternal credit of the Generalissimo.

The United States was silent when Emperor Haile Selassie spoke—then it was the silence of absence. We had declined membership in the League of Nations. Now we are silent again—this time we "abstain." On the early vote only Cuba stood with Nationalist China. We did not stand—we "abstained." Australia's spokesman, Sir Percy Spender, stated the case clearly in these words: "It is not principle with which we are concerned here but expediency—the expediency of inexorable political circumstance." But when there is a moral choice, the road of expediency leads only to disaster.

Dr. Tsiang reminded his fellow delegates that in 1948 and 1949 the United States, France, Canada, Britain, Norway, Iraq, Peru, Brazil and others denounced just such a deal as this as "incompatible with the nature of the United Nations, which is a moral authority."

Dr. Tsiang faced the blackmail threat that if Nationalist China exercised the veto, she would lose her United Nations seat. Red China would take her place. In its potentials, this whole business becomes incredibly evil. One editor remarked: "A half loaf is better than no loaf." But a half loaf is not better than no loaf if the half is poisoned. *This half loaf is poisoned.*

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD

SHALL WE TOLERATE THOSE *Flying Saloons?*

Airlines spare no expense to maintain fabulous safety records, yet jeopardize lives of passengers and crew by serving liquor

By HARRY C. KENNEY

SKY-HIGH drinks not only make airplane trips less enjoyable, but potentially present a serious threat to the chances of your landing safely at your destination. This is no mere conflict of morality between drinker and nondrinker. The peril is impartial. Airborne alcohol endangers not only the lives of nondrinkers, but the lives of the drinkers themselves.

With air travel constantly and phenomenally growing (in 1954, for example, more people flew the oceans than crossed them by ship for the first time in history), the alcoholic head-

ache aloft is destined to become worse, not better, unless something is done about it promptly.

I have flown well over 100,000 miles in this country and abroad, and there have been few flights when I have not been disturbed or concerned over the threat to the safety of the flight due to intoxicating liquors served to passengers.

One such experience occurred on a major airline nonstop flight scheduled for New York to Miami. As the huge, heavily loaded plane raced down the runway the fire warning mechanism

sounded. Fortunately the crew had enough runway distance to halt without taking off.

In two hours we tried it again. Once more the fire alarm sounded, indicating serious trouble with one of the engines. We returned to the airport and waited until another plane could be readied. By the time we took off for the third try the passengers were rightfully nervous.

A fine-looking businessman sat opposite me. The stewardess served him drinks and he called for more. Soon he was under the influence—and yet



When liquor is offered "free" the cost is actually shared by all.

Some "de luxe" planes provide a full-fledged bar on the lower level, thus reducing pay-load the plane can carry.



he was served more liquor. Suddenly he let out a shrilling, startling, between-the-teeth whistle which just about sent the nervous passengers through the ceiling of the plane.

The passenger wanted the stewardess and more liquor. In the process he made obvious advances to the stewardess, tried to buy everyone on the plane a drink, and conducted passenger-bumping excursions up and down the aisle.

The male steward tried to quiet him down but he became argumentative and difficult. He was going to "get" the jobs of the personnel and he knew his "rights." Finally, the captain had to leave the cockpit, come back, take away the man's matches and cigarettes, strap him in a seat, and assign the very busy steward to watch over him. Passenger comfort was devastated and the safety of the flight was seriously jeopardized.

What is it going to take to convince the nation's airline executives and the Civil Aeronautics Board that serving liquor in airplanes is gambling with passenger lives?

Overwhelming evidence is piling up that the incidents of disturbance, anxiety and danger due to drinking and drunks aboard have reached the alarm stage not only for many passengers but for many of those persons responsible for the safe conduct of a plane.

A flight engineer writes that "to be of assistance to a stewardess and do a job" he opened a champagne bottle in the cockpit with his pocket knife. The cork came out with a loud explosion "and with a motion similar to a small projectile." He admitted that the bottle should never have been brought to the

cockpit and that "since the cork was made of rather heavy rubber material, had it been aimed just right it could have hit a feather button, an instrument or a crew member with obvious results."

The engineer said the incident "really shook me, particularly when I fully realized all its possibilities. From such acorns, oaks of disaster grow."

APUBLISHER of a large newspaper writes: "I have observed with great concern the procedure in both types of flights: (a) where drinks are provided free; (b) where they are sold. My reaction has been very definitely negative to the whole idea. To see fine young women 'pushing' the sale of liquor in an otherwise refined atmosphere, is very irritating to me. Serving liquor on planes is still very distasteful to nondrinkers as well as to those who believe liquor is a contributing hazard."

Yet airlines that encourage drinking aloft forbid cigar smoking, because its "heavy fumes" may "disturb" other passengers!

An overseas captain reports two cases of intoxicated, hard-to-control men passengers and one case of a drunken woman who insisted on parading up and down the aisle nude.

One airline captain with 12 years' experience says: "I feel that the airlines not only lowered their standards but added a hazard to the safe conduct of a flight when they started serving drinks. I feel that in-flight is definitely not the time for liquor."

A major airline pilot has stated: "I have had two cases when I had to order an obviously intoxicated person

from the cockpit at night during final approach to landing."

Another airline pilot writes: "Once I saw a dozing drinker light several cigarettes and drop each one of them down in the upholstery still burning." This same pilot reports the experience of another drinker who "attacked the plane's captain and had to be tied with a rope on the floor where he spent the rest of the flight."

A woman who has flown the Atlantic twice writes about the discomfort caused by the liquor served all passengers who accepted it. "Passengers got noisy in a very short while on the return trip, and nothing was done to quiet them down." A stewardess told her: "Aside from the noise, the smell, and the problems liquor brings with it, there is always the possibility that in an emergency at least half of the passengers could not be relied upon to be of service to themselves or others. They might even hinder the rescue of other passengers."

She was referring to the possibility of "ditching" in the ocean. At such a time all passengers would be expected to be helpful. There would be excitement. Precision and clear thinking would be vital. Getting passengers into "Mae Wests" and launching the life rafts would demand speed.

Where would a drunk fit into this picture? He would be a threat to the whole situation and endanger the rescue operations. Not only would he be a severe hazard but ironically would require special attention because he was drunk and would steal precious time and attention. His own chances of survival would be drastically reduced.

Air flight personnel have to contend constantly with "Champagne Flights" and "Cocktail Hour" flights over land and sea. Such schedules are dramatically headlined in national advertising. Can two stewardesses and a steward (sometimes only two stewardesses) be expected to take care of the requests and needs of 50 to 90 passengers for an hour-and-a-half to eight hours and longer and still handle the drinkers?

SOME airline officials contend that drinking on planes is no more dangerous than drinking on trains. This just doesn't stand up. The trains are on the ground, on tracks. The engineer and fireman never leave their posts to handle drunks. There are numerous conductors and trainmen to deal with difficult situations. There are separate drinking cars or drinking compartments and the nondrinker and family groups do not have to be subjected to an atmosphere that is contrary to their thinking, education and beliefs.

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CHRISTIAN HERALD



States Rowland K. Quinn, Jr., president of Air Line Stewards and Stewardesses Association: "Federal legislation should be enacted to protect the flying public and crews against the inherent dangers existing as a result of uncontrolled drinking on commercial aircraft."



Warns Senator Strom Thurmond, South Carolina: "If nothing is done by the CAB, then it is highly probable that I will introduce legislation during this session of Congress that will impose federal restrictions on this menace to public safety."



In Iran grain is harvested by sickle just as it has been for generations.



The Near East Foundation, now working in Iran, Syria and Greece, teaches improved farming methods and hygiene, raising health and living standards.

THEY DO A LOT WITH A LITTLE

Pie-in-sky government philanthropy vs. down-to-earth voluntary aid makes a new hare and tortoise paradox

By EDWIN MULLER



Lyle J. Hayden, field director

HOSSEIN YUNESSI, an Iranian in his early 20's, lives in a wheat-farming village not far from Teheran. The villagers are peasant sharecroppers who farm by methods that haven't changed much in a thousand years. They live always on the edge of starvation.

Hossein, like his neighbors, lives in a hut made of mud bricks. He farms, but his real job is to act as a sort of county agent, advising the villagers in methods of agriculture and sanitation. He is the local representative of the Near East Foundation—a private organization which, for 25 years, has operated in countries of the Middle East.

One year the growing wheat was attacked by a parasite locally known as "sen." The peasants groaned and lamented. In the past, whenever sen had come, famine and starvation had followed. Nothing could be done about it—the scourge was a visitation of Allah.

When Hossein explained that something *could* be done, the peasants shook their heads: "Allah made the sen."

"True," said Hossein. "But Allah made me too—and intended that I should eat."

But the peasants have a stolid, almost unshakable resistance to changing their ways. Hossein proceeded to plant two parallel strips of land in wheat. One strip he left alone. The other he sprayed, using a tank strapped to his back and a hand nozzle.

At harvest time the sprayed strip produced twice the

yield of the other. This was convincing. Next season some of the farmers were ready to try it themselves. Hossein lent them the tank, showed them how to use it. Again the sprayed wheat gave double the yield. By the third season the farmers were willing to buy tanks of their own. The Foundation sold them on credit, at cost, less than \$10 per tank.

In Iran, where each farmer has only a few acres, he can well afford the time to spray and the initial cost is small.

BY contrast, when the sen scourge appeared in another part of the Orient, American planes and pilots were brought in under U.S. Technical Cooperation, "Point Four." For weeks they flew up and down the land, spraying great clouds of chemicals over the fields.

The operation—a very expensive one—got results. The season's crop yield was satisfactory. Yet, in a sense, it wasn't successful. The peasants didn't understand what it was all about. Even if they had, neither they nor their government could afford to hire planes and pilots. Next year Point Four would have to do the job over again. And the year after that—as long as the American taxpayer felt that he could pay the bill.

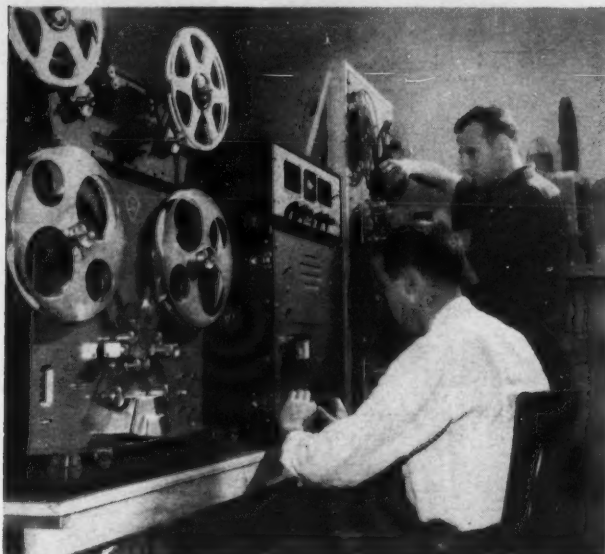
President Eisenhower has proposed a huge increase in economic aid to Asia. Military assistance, he says, is not enough to halt the creeping

(Continued on page 41)



Camera crew hurries to the set. Good Newsters live in buildings which once housed the summer school of Pennsylvania Academy of Fine Arts.

The world of make-believe requires high engineering skill. Here dialogue and music are blended on magnetic tape prior to being synchronized with the picture film.



Good News Is Their Business

In their new Pennsylvania studio, Good News Productions members have pooled their lives and talents to make religious films on a "no-profit-sharing" basis

By
DON ROMERO

This shot of the "shooters" shows most of Good News Production staff.





All moviemakers have their own inscrutable script. "Quiet! O.K.—let's take one. Roll sound. Camera. Slate it. Scene A-24, take 5. Action. That's good for the can. O.K.—print it!"

UNIQUE in the rich, rackets, rapacious world of movie making is Good News Productions, Inc.—a small, quiet, non-profit organization in Chester Springs, Pa. Occupying the buildings of a former school, Good News is essentially a large family with a big mission—the making of films with a Christian message. Under the leadership of Irvine Yeaworth, Jr., a minister's son still in his twenties, the company is actually made up of several dedicated families whose 25 adults and 17 children also live, play and worship together. All company plans—cinematic and social—are decided by vote. On payday, wages are determined by how much is on hand and who needs it the most. And virtually everyone gets into the act twice—what with actors, writers and technicians "doubling in brass" as community baby sitters, dishwashers and house painters.

THE END

Weekly the Good News colony confers on the state of its "union" and plans for its social and economic improvement.



The entire movie colony—25 adults and 17 children—eats in this dining room. And before each meal—Grace.

No matter if you're a sensational director, an Oscar-winning writer or technical wizard—you still do your share of dishwashing.





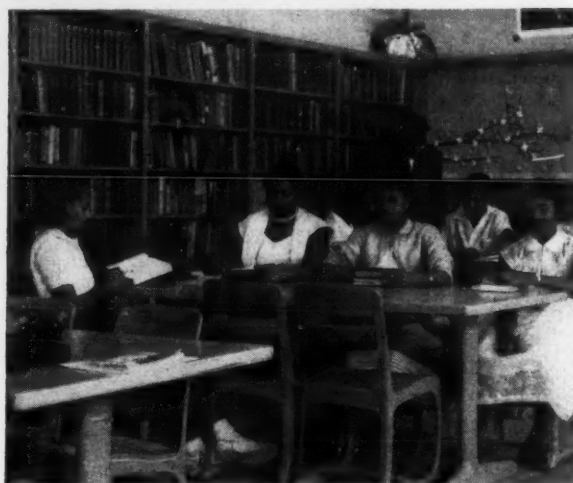
Books arrive by mail, express and freight from all over the country, to be sent out to libraries in the Faith Cabin chain, founded by W. L. Buffington.

She never had money to give away, but she had words. This is what happened when she let them loose in behalf of worthy, little-known folks

By
BEATRICE PLUMB



Almost bookless library of the new Buena Vista, Georgia, school as it looked when Mr. Buffington first visited it.



The same library later; Faith Cabin Libraries made the difference. High-school seniors are enjoying the books.



Buffington delivers books to small libraries like this one he built.

Laurence C. Jones, "Little Professor of Piney Woods," discusses endowment for school. Fund now stands at \$826,000.



Writers are the Richest People



Beatrice Plumb started writing for magazines at 16.

WHEN I was a very little girl, they tell me I had a disconcerting way of asking strangers, "Please, start at the beginning, like a book, and tell me all about yourself." More recently—and for reasons known only to them!—numbers of readers have written to ask me, in their own way and words, to start at the beginning, like a book, and tell them all about myself.

They ask, "When did you start to write? What led you to write the kind of articles you do? What has helped you most in your writing career?" And then, inevitably, "Does writing really pay?"

When I first started to write for publication, as a keen youngster, with my hair still in braids down my back, writing was a game—a gay scampering

around in a make-believe world. As I grew older it became a quest—a search for a subject worthy of words.

Then one day, in church, it became a mission, with the order: "Whatsoever things are of good report . . . think [and write] on these things." That is when I began to write what I call my "applause" pieces—the stories of people doing a magnificent job for the Kingdom.

My first story was published when I was sixteen, and my work has been appearing in print for over half a century. Financially, it has not paid me. For only about ten years of my life have I been able actually to make a living as a free-lance writer. The rest of the time, I have had to take a job to pay my living expenses.

But writing has brought me some-

thing far more precious than money. I call it my "scribbler's bonus"—that good gift, that extra dividend, paid over and above my due.

A recent example of this came about through my article, "The Little Professor of Piney Woods," the story of Dr. Laurence C. Jones and his unique school for under-privileged Negroes in the Mississippi backwoods. The story appeared in the February, 1952, issue of *CHRISTIAN HERALD*.

FIRST came the encouragement of several reprints—that "applause" of editors of other magazines. Then came a letter saying the United States Department of State believed my article would be useful to the government's overseas information program. It asked permission to reprint and distribute the article through its information officers abroad, to foreign magazines or newspapers in continental Europe, Latin America, the Middle East, the Far East, Africa and to the French language press in Canada, for republication.

"How far that little candle throws its beam!" rejoiced "the little professor," happy in the knowledge that his school was winning new friends.

Television increased the candle-power! Dr. Jones was invited to appear on "This Is Your Life." *Time* magazine called it "the best show of the week," describing the candidate as "a 70-year-

(Continued on next page)



Each letter in stack contains at least one dollar bill sent Dr. Jones' school as a result of Ralph Edwards' appeal.

Lines of a Layman

MY ATTITUDE TOWARD PEOPLE

J. C. Penney



IN MANY respects the world in which we live is an unlovely world. We have recently concluded the darkest period of hate, killing, waste of treasure, and wholesale destruction of the fruits of men's labor ever known. Although the terrible tide has passed, the mighty ground swells of subsiding passion still sweep through the world. The newspapers which come to our homes bring us a daily record of man's misdeeds, and we live in a day when sometimes it seems the whole catalogue of crime is displayed to our distressed eyes. Commercialized vice, alcoholism, "hot" spots where liquor is sold, and juvenile delinquency (which usually is due to some form of adult delinquency), are all on the increase. Vast numbers of our church members attend services of worship only irregularly, at best; Sabbath-breaking is so common one scarcely notices it any more; half the boys and girls of school age do not receive regular religious instruction; and a gross spirit of materialism lies like a dead weight upon the world.

Indeed, the scene is quite disturbing at best, but the world of today is the only world we shall ever know, and the people who live in it are the only people we shall ever have the opportunity to love. If we do not love them we shall love nobody. It is therefore obvious that we must love people as we find them. We cannot choose the good and exclude the others, for the moment we begin to discriminate we part company with the Christ, who was a friend of publicans and sinners. The question here is not whether people appeal to us or whether we like what they are and do, but rather, whether they stand in need of the service we may render them.

old Negro educator of great and good-humored dignity."

At the close of the program, Ralph Edwards told the vast TV audience that the school's greatest need was for an endowment, and asked his viewers to mail one dollar each to Educator Jones at Piney Woods, Miss., toward a million-dollar endowment fund.

The money poured in—forty bulging sacks full at a time. It took 126 employees of the Deposit Guaranty Bank in Jackson, Miss., and nine extra men from 2 P.M. to 8 and 9 at night, for a week, to open the letters and count the cash!

In my *CHRISTIAN HERALD* article about the "little professor" I had concluded with the thought: "But now, with the shadows lengthening, the desire of his heart is that the future of his school may be secure, safeguarded by adequate endowments—"

The months flew by to Easter. Among my pretty cards was a plain little one that made it a thrillingly joyous Easter for me. It was an invitation to come to Piney Woods to see *seven hundred thousand dollars*, the money sent as a result of the television appeal,

placed in the trust department of the Deposit Guaranty Bank, Jackson, Miss.

The dream come true was in the last line: "This important occasion insures the future of Piney Woods School." The desire of his heart! The miracle! To think that God could use mere words of mine to help, even a little, to bring it to pass! How rich I felt!

ONCE I wrote two articles for *CHRISTIAN HERALD* about the stories behind America's ten most popular hymns. In the flood of fan mail was a letter from Ida L. Reed which nearly broke my heart. She wrote that she had just finished reading my "Songs We Love to Sing," and wondered if I knew her hymn, "Somebody's Praying For You."

She was the forgotten hymnwriter. In her day, she had written over a thousand hymns, one of which, "I Belong to the King," had sold over a million copies. And now, this poor, proud little lady of the Old South, who had written, in the past, for over a hundred composers and publishers, was living alone in her humble frame home in the hills of West Virginia, try-

ing to wrest a living from her small stony farm, handicapped, as she was, by a lifetime of weakness and pain.

I wept over the letters she wrote me, and grieved that God had never given me, in spite of all my prayers, money-to-give-away. How I longed to have enough to meet her need, to provide security for her! For fifty suffering years, she had used her shreds of strength to write cantatas, hymns and sacred services of song, to help win persons to Christ. And now, in her great need, none seemed to care if she lived or died. Every once in a while, I would slip a five-dollar bill in my letter to her, sadly knowing it wasn't enough.

Then, one Christmas, came the letter that drove me to my knees. In it she wrote: "I have failed so much during the past year. My tasks are heavy, and I have so little strength left. Yet I must go on. Sometimes I feel as if I could not possibly endure another winter."

Afraid of the winter! I was still on my knees when the answer came—so simple I should have thought of it myself. Write an article, and tell people about her need. I poured it all out in *CHRISTIAN HERALD*—and again the miracle happened!

I first heard of it through Kate Smith's announcement on her regular radio broadcast: "The American Society of Composers, Authors and Publishers has just granted Miss Ida L. Reed a weekly bonus for her 'substantial contribution to American music.'"

A weekly check would go to her, from then on, for the rest of her life! Never again need she dread the winters, or skimp on food or blankets!

How did it happen? She had a friend who saw the story—who had a friend—who had a friend. This third friend wrote to the Society. And the Society did something about it—at once!

Not only did the article bring her financial aid, but a world of love, besides. For it brought back to her an old friend who had lost track of her through the years—Miss Florence B. Kohler, then local missionary of the First Presbyterian Church, McKeesport, Pa. Miss Kohler's six clubs of young people and chorus groups threw themselves, with all the enthusiasm of youth, into bringing joy and comfort to a lonely old lady.

They rode 200 miles over rough roads into the hills, to bring her the company she craved. They brought their brothers and boy friends along to do necessary carpentry jobs around the home—mend the roof, the steps, the fences. The girls re-papered the shabby little home, polished the furniture, hung gay curtains at the windows.

"Not once did I have to ask for money—and only five of them earning!" wrote Miss Kohler proudly. "I just put
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Faith's Golden Beauty

ILLNESS was almost the least of my troubles the day my next-door neighbor brought me her "bouquet." For worry made a heavy curtain around the bed and no amount of medicine could dispel it.

"I've brought you a bouquet," said the neighbor, handing me a box which rattled.

"This doesn't sound like flowers," I told her.

"But they are," she said, her bright eyes sparkling.

She placed the white box on the bed and put my hands on the green ribbon bow. "Open the box!" she said.

Curiously I did.

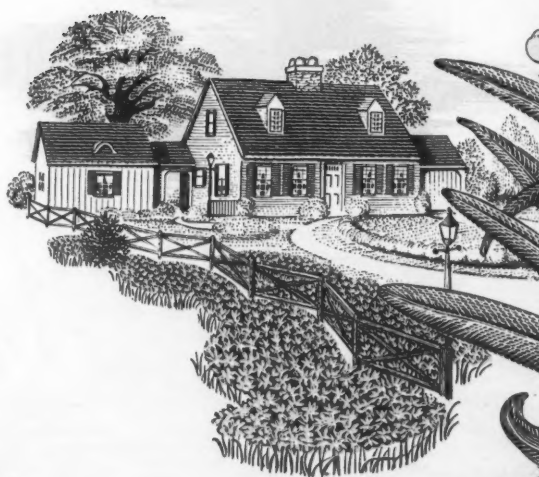
Inside were a dozen unlabeled brown bulbs. But I knew they had to be daffodils, for my neighbor's yard contained dozens of the gay flowers each springtime. It was standard neighborhood procedure to run over to her house to get blossoms for the tea table the day the church committee was meeting, or to use in corsages for the club luncheon, or to take to church during Easter week.

She gave me a long look and said, "Do these bulbs remind you of anything I ever said to you?"

At first I could think of nothing. Then I remembered another day when worry had almost sent me to bed. Instead I had

(Continued on page 86)

By RUTH C. IKERMAN





Something All His Own



By HELEN R. LEWIS

AS HE turned into the driveway, Jim stole another look at his son Pete. The boy sat frozen-faced and silent, his arm rigid about the small body of his dog. He'd been sitting like that ever since they'd left the vet's.

"If only the kid would cry," thought Jim, "or protest in some way. It's just not right for an 11-year-old to suffer so quietly."

In the garage he got out of the car, tilting the front seat to make way for Pete. The boy moved stiffly, holding Jeanie in his arms and stumbling a little so that Jim had to steady him. Wordlessly, Pete went out into the yard and put the little beagle down in the thick grass.

As he closed the garage doors Jim saw Pete was waiting for him at the edge of the driveway.

"Dad?"

"Yes, Son."

"Could it wait till Saturday, do you think?"

"Why, yes, I guess so, Pete. Whatever you say." Jim could see no reason for not waiting if it made a difference to the boy.

"And, Dad—" the voice quavered to a stop, then went on, "I'd like to take her myself."

The man was silent for a moment. His sympathy cried out against it, but he said only, "All right, Son, if you're sure that's what you want."

At the back steps Pete turned again to his

father. "Dad," he whispered, "one more thing. Let's not tell Mom till afterwards."

Jim's throat was too full for words. He put his hand on his son's thin shoulder and pulled him close. They stood there for a moment in the chill April twilight.

The kitchen was warm and bright, filled with the rich smell of gingerbread baking. Margaret turned from the sink as her men came in, greeting them with her quick smile.

"Fooled you tonight, fellas. It's not often you get such a good dinner on Club day!" She kissed Jim briefly and gave Pete a gentle shove toward the sink. "Wash those hands, lad; I'm ready to feed you."

Can it be, thought Jim, that Margaret doesn't notice anything?

Margaret chattered gaily through dinner, giving them bits of news from her club members.

"Barbara was at Bette's this afternoon; remember her?" Margaret asked. "I hadn't seen her in ages—not since they moved 'way out there in the country. She's the one we gave—" she broke off to listen. "Pete, dear, let Jeanie in, will you? She's scratching at the back door."

Pete came back into the dining room with the dog at his heels and pushed his chair under the table.

(Continued on page 72)

Pete found that growing up required a great deal of

courage, and that losing is sometimes a part of loving



WHY I PREACH AS I DO *Part II*

God's Help is



Dr. Peale is the author of seven books. One of them, "The Power of Positive Thinking," has sold two million copies.

Mrs. Peale serves with him on the popular TV program, "What's Your Trouble?" He also has two radio programs.

ALWAYS in my thought had been the idea that we must advance Christianity. We must capture the world with it. We must make the church bigger until all the people are in the church. Some people tell me that bigness is of no value, that numbers do not count; but with this I entirely disagree. Jesus Christ wants everybody, and if you get everybody you have to deal with bigness and you must deal with vast numbers. He wants them all. He tells us to go into the highways and byways and bring them all in. After graduation from seminary, I came to the little Brooklyn, N. Y. church of 40 members.

The building was old and rickety. As I looked around the community and saw literally thousands of people, I said to myself, "Why aren't they in the church?" I was consumed by the rest-

less urge to bring them in. And I found plenty of wonderful people who shared my enthusiasm. This area, when I first saw it, consisted mostly of open country, but almost overnight long rows of houses began to appear. I did not know the people who moved in, and they did not know me. They were new in the community, and they felt lonely.

I had a friend who worked for the gas company and, of course, each house had a gas meter installed. He would give me the name of the people, and I would walk up to the front door and say, "How do you do, Mrs. So-and-So." She was so surprised to hear her own name in this community where she thought no one knew her, that right away she was interested. I invited her to come to church and bring her husband and her family. And soon

the little church began to fill up and then it was overflowing.

We decided to build a new church and secured a fine location. But even before we could build, we had so many people that we pitched a huge tent on the lot and preached the simple gospel of Jesus Christ, continuing to go up and down the streets inviting the people to come to the church. Gradually the Sunday school grew, until we had the biggest Sunday school in the city of Brooklyn, and the church grew until in three years' time it had close to a thousand members, I believe. I could never pay the debt of gratitude I owe to these men and women who had such devotion to Christ and who thought so big. As it neared Easter they told me that at the previous Easter service they had had only 100 people present. My chief usher came and said,

CHRISTIAN HERALD

Available to You

By
**NORMAN VINCENT
PEALE**

Line forms for morning service at Marble Collegiate, but many will be turned away.



"Unchristian...cult of reassurance...shallow"
the critics have called his amazingly popular
ministry. Here, Dr. Peale explains his faith

"There is a big theater I think we could get for Easter Sunday."

"How many people does it hold?" I asked?

"Thirty-three hundred," he said.

"We had 100 last Easter, and you want me to fill a theater now with 3300 people?"

He said, "You've been preaching to us that we can do anything through the power of Christ. Let's take that theater, let's advertise it all up and down through the area and let's say we are going to have the greatest Easter service that was ever held in this community!"

His enthusiasm was so electrifying that I agreed.

Easter morning came and with it pouring rain. My heart sank to my boots. I got down and prayed, and my friend called me and said, "People

want the message of the immortality that Jesus tells us is for those who love and serve Him, and you come up prepared to give them just the great, old message."

We had arranged for a fine choir. When I walked onto the platform of the Marine Theater that rainy Sunday morning, 3300 seats were filled and people were standing and people were turned away.

WHEREVER there are people you can get the people to come if the message is the simple story of Jesus told in modern terms and in simple language and with great enthusiasm. If you get a dynamic religious center, filled with spiritual power, it will serve as a magnet that will bring people in.

We can rationalize and say that we don't want crowds; we can say that

the church is there if the people want it; that we merely give them a service; that this community or that community is different—but it isn't so. People are the same wherever they are and the one thing they want more than anything else is what Jesus Christ has to offer to them. They get it and they become transformed people and you have a transformed church and then you can have a transformed community and nation and world.

My next church was in a university community, Syracuse, New York. The church was composed of university professors and their families, businessmen of the city, professional people and also some students from the university. I became pastor of this church when I was 28. Young and inexperienced, I fell into the hands of some of the most
(Continued on next page)

wonderful people I have ever known in my life.

I remember the first day that I preached in that church. I was introduced by the late Hugh M. Tilroe, Dean of the College of Public Speaking of Syracuse University. He was a big man physically, big in heart and soul. He said to the congregation, "You have a very young man here as your new pastor. You can make a good preacher of him and a good pastor, or you can make a very ordinary man of him. He can either succeed here in the name of Christ or he can fail. It's up to you."

It was a curious kind of introduction, laying the responsibility for the kind of minister they had upon the congregation. They took him seriously, for they not only gave me every kind of support but advice and counsel and criticism as well. It is amazing what a church can do with and for a minister if they have a mind to, and if he will let them.

I knew I was in a university pulpit and therefore I thought I had to preach very scholarly sermons. I attempted to do that. I read heavy books and quoted learned authority. In fact I tried to preach a baccalaureate sermon every Sunday morning. One day, one of the most outstandingly intellectual members of the faculty took me out to lunch. He was gracious and kind, and told me that he wanted to help every way he could. Then he said, "I would like to make a little suggestion. You think that we, being college professors, want an intellectualized sermon. Now," he said, "you must remember something about us. We may be experts in our fields; one man in biology, another in geology, another in history. Each man is presumably an expert in that field. You must be an expert in the field of *spirit*. You must realize, when we come down to listen to you on Sunday, that we look up to you as the teacher, and you must tell us what you, personally, know about this, not what somebody said about it in a book that you are going to quote."

"And remember this," he said, "we are all men and women who need God. We're just poor sinful people and you mustn't be so averted by us that you cannot tell us directly wherein we are wrong and need repentance. Preach to us the same as you would to anybody else."

Professor Tilroe rather worried me until I knew him, and then he never worried me again; there was never a more humble man. I said to him one day, "Professor, I wish you would listen to me critically as I preach, and let's have a little visit once in awhile and you can give me some instruction in public speaking."

He chuckled and said, "Not on your

life. If you want instruction in public speaking, you register at the university and pay your bills and join my class and I'll give you all the instruction you want; but Sunday is my day off. Besides, when I come to church on Sunday," and I quote his very words, "I am not Hugh M. Tilroe, Dean of the College of Public Speaking of Syracuse University; I am Hugh M. Tilroe, a sinner saved by grace. I want the Gospel."

One day I told my official board that I thought that the church should be full. They said they wished this might come to pass, but apparently there was a swing away from the church because it hadn't been filled for some time. When I sat in the pulpit of this magnificent church every Sunday, I could look up into the balcony and see a huge ladder lying across the pews. I asked the sexton why that ladder was there.

"It is a good place to keep it because nobody ever sits in those seats



and that is the easiest way to handle a ladder."

Every Sunday, that ladder annoyed me. I didn't want to preach to a ladder. I wanted to preach to human beings. We couldn't save the world with a ladder. We had to have human beings to save the world. So I began to embark upon some advertising methods. On the campus of the university, six blocks from me, were 6000 boys and girls. I conceived the idea of having a different fraternity come every Sunday. I roped off a section with fraternity colors, and had them even send notices to all their alumni to invite them to come and occupy a reserved section. They began to vie with one another to have the largest turnout. All I wanted was to get them there to preach the Gospel to them. The Gospel itself was attractive; it wasn't the way I put it up that made it attractive; it wasn't that I was an orator, for I never have been an orator or even in any sense an eloquent speaker. But I have always tried to tell people about Jesus.

Soon the church began to fill up, the balcony too, and the ladder had to go elsewhere.

I have a conviction that if you stand in the pulpit and tell people in plain, simple, understandable language that Jesus Christ can help them overcome all their difficulties, and make something of their lives and illustrate it out of life, you will always have people who will want to hear that message no matter how poorly, how stumbingly or how haltingly it is delivered. Basic to this, of course, is self-surrender.

Several years ago I was the lone passenger in a chair car on a train traveling through central Ohio. For some time I had been under great strain which was drawing heavily upon my nerve strength. Worries and fears were haunting my days and disturbing my nights. To add further to my unhappiness a profound sense of failure had cast a heavy pall upon my spirit. On that train I was working on a sermon for the following Sunday upon the topic, "The Secret of Power." It suddenly occurred to me that the topic was ironical, for I certainly was not the possessor of power.

Years before, I had experienced the power of religion by conversion, which was in every sense real and valid. The force of that experience of God in my life had seemingly become if not spent, at least reduced. I was trying to get along on my own power. I was neglecting the vast force of God. I ceased working on the sermon and in desperation of spirit bowed my head in prayer. I have prayed since childhood, but in my little prayer on the train the wonder happened. In a moment of illumination, like a sudden flash of lightning on a dark night, revealing in clarity a hitherto hidden landscape, I saw into the secret of spiritual power. But more important even than that, I felt under me a vast power like a great incoming tide which lifts a stranded vessel from the shallows. It was overwhelming and awe-inspiring. A great peace settled upon my heart; a deep sense of rest came to me; and over-topping all was a realization of the presence of God as the source of strength. There on that train, when least expected, came an experience which changed my life, a rediscovery of God.

ALL of the skepticism in the world could not shake the reality of that experience. Like Abt Vogler I say, "The rest may reason and welcome, but I know." Let others call it unscientific if they wish, or disparage it in any way they desire; I know beyond the shadow of a doubt that in that instant of time the wonder which is God impinged on my spirit and took away all my weakness, all my fears, all my sins, and gave

(Continued on page 64)

By ROY L. SMITH

Minister, Retired, The Methodist Church

Shopping for a Cheap Religion

WE never really know the meaning of a New Testament text until we know what it meant to its original readers. The Gospel is what the Gospel was!

The Christian church in Rome had come into existence "without benefit of clergy." No one knows precisely how it got started. Some say that Roman Jews who had been present when Peter preached his famous sermon in Jerusalem on that day of Pentecost came home and founded it. Perhaps so. No one knows.

At least we know this: that some 25 years after the crucifixion of Jesus there was a little group of Christians in the Empire's capital who were able to read, understand, and appreciate Paul's letter to the Romans. That in itself is a high tribute to their intellectual stature and their spiritual achievements. Certainly Paul never wrote anything more profound, and the finest minds of the church have wrestled with some of its profundities for nineteen hundred years. Anyone who could understand it in A.D. 60 was well advanced as a Christian.

Paul had spent a period of months—perhaps even a year or more—in the city as a prisoner. But he had been chained to a Roman guard at all times and it is almost impossible to believe that he ever stood in the pulpit of a church to preach to the Christians. It is much more probable that he received them by two's and three's at conferences in his own small hired house.

Then came those awful days under Nero, the insane emperor. While we have no exact knowledge in the matter there is a strong probability that Paul was murdered. Humble Christians by the hundreds were hounded to the earth. Scores of them were drenched with hot pitch, lifted up on crosses, and set ablaze to burn as torches in the Royal Gardens. That wave of persecution had been relatively short, but when the Christians began gathering again—this time in secret—to commemorate their Lord's resurrection and to strengthen one another in the faith, threatening clouds of a new and paralyzing persecution hung low over the horizon. No one knew when the storm

might break out anew in increased fury. Jesus having been executed as a seditionist, the Christians were everywhere coming to be regarded as enemies of the human race.

By A.D. 70 an entire generation had passed away and another had been born. There were more second-generation Christians than first-generation believers in the church.

ONE of the strangest facts in the situation was that the persecutions—actual and threatened—were awakening a vast interest in the Christian faith on the part of the pagans. It has always been so. Martyrs make marvelous missionaries. At any rate, the Christian services were being crowded with pagans who came asking, "Who was this man Jesus, and what did He teach? What was He like?" Under the stress of this interest hundreds of untrained, uninstructed, and undisciplined converts were seeking admission into the fellowship of the church.

From those few indications which have been preserved for us in the New

(Continued on next page)



TEXT: "Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?"
—Mark 10:38

Testament, it was a relatively simple matter to secure admission into a Christian church. All one was expected to do was to stand in the midst of the congregation and, with hand uplifted, make the declaration of faith, "Jesus is Lord." Thereafter, of course, the new convert was expected to live a life that comported with that declaration.

By A.D. 70, however, there was a very real danger that the church might be engulfed in a tide of unassimilated pagans and be dragged down to the level of the times. The situation was serious. The new converts knew little or nothing about what kind of life Jesus had lived, or what He had taught. Their instruction, in large part, had consisted of descriptions of Jesus as the glorified Christ. If they were to be fortified against the persecutions that threatened they must know more of the historical facts concerning Jesus and be committed to Him.

It was to meet that situation that Peter's friend Mark, who had been his interpreter at one time when he preached to the Gentiles, undertook to commit to writing the gist of Peter's preaching. As he sat down to write he retold the stories and recreated the scenes as he had heard them from the lips of the apostle, so much so that there have been those who have called his finished work "the Gospel according to Peter."

Quite naturally it was impossible for him to tell all the stories Peter told, repeat all the great sayings or recapture all the thrilling scenes. The account had to be kept short enough that it could be made available in some quantities to the harried Christians. Certainly it must be kept vivid enough that the humblest would catch from it a vision of the One who had died to accomplish their salvation.

There was one story, however, which had to be told. On the lips of Peter it had been a profoundly moving tale; getting it down on papyrus without losing its spirit and intensity called for skill of the highest order. Because Mark accomplished it, in spite of his inadequate Greek, the little book continues with us to this very day.

It was the story of two of Jesus' most intimate disciples who came asking one day that they be given preferred positions in the new Kingdom the Master was to set up. Perhaps they thought they had earned special consideration because they had forsaken a prosperous fishing business to go out evangelizing with Him. At any rate the Master asked them a question that searched to the very roots of their being—a question which Peter put to his converts again and again.

Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?

The church at Rome, especially, could hope to survive only if it were composed of those who could drink the cup of persecution to the last bitter dregs, and be baptized in burning pitch if that became necessary!

EVERY man who left his home in the morning did so with the full knowledge that he might be in some Roman prison by nightfall, sentenced to the lions in the arena or marked for some other form of savagery. The Roman police taught little children to spy and inform on their parents. No Christian dared become involved with the law for, being a Christian and esteemed to be an enemy of the state, his testimony was not admitted into the records of any court. By the very fact that he stood in the midst of the congregation and declared his faith in Jesus he be-

heartening. It is a manifestation of a deep concern, but the superficiality of that concern comes to the surface when we find ourselves confronted with the question: "Are you able to drink the cup?"

The religion for which we are searching is one that includes no cup and contemplates no baptism of fire. Millions of Americans are shopping around for preachers who "give them a lift," for music they "enjoy," for people they "like." The sermon is expected to be comfortable and comforting; there must be no mention of popular sins or social situations which debauch or deprave. Any demand for a sacrifice of personal comforts or convenience is greeted with amazement.

One of the popular phrases of our day is that one which blithely assures us that "it makes no difference what you believe as long as you are honest in your belief." As if sincerity was in itself sufficient—that there was no need for clear thinking, profound convictions, and creative beliefs!

A Missouri farmer appeared at a county fair some years ago with an odd pumpkin. It was in all respects exactly what one would expect in a pumpkin so far as color, texture, meat, seeds and rind were concerned. The strange thing about it was that it had grown into the exact shape of a two-gallon jug. When pressed for an explanation of the freak the farmer said, "When it was no bigger than my thumb I stuck it into a two gallon glass jug, and after that I just let it grow. When it filled the jug it quit growing, and there it is!"

What the glass jug did for the infant pumpkin our beliefs can do for our souls—for our whole lives, in fact. We grow as big as the things we believe, and there we stop. Beliefs are creative, and they are also restrictive. They make us what we are, and they limit us to what they are.

LET any man believe profoundly that he is made in the image of God and he will become something holy and divine. Let him believe he is nothing more than an assemblage of glands and he will take his cues from the wild boar and become a beast. He who believes nothing supremely will always live on the lowlands, in the muck and the mire, content with the junk of life. He who believes in his own divine destiny will be given "the power to become" and will become a child of God.

It would be almost incredible, if it were not so common, to hear otherwise intelligent people say "it makes no difference what you believe." Certainly we do not say that concerning a Communist. Suppose we were to accept that proposition in dealing with the problem of Communism—"it makes
(Continued on page 82)



CHewing THE CUD

*When cows get together for chats,
do they mutter*

*Comparing the prices of silage and
butter?*

*Or do they bewail, as they nodd-
ly graze,*

*How green was the grass in the
good old days!*

—Elinor K. Rose



came a marked man. All social privileges were closed to him. There was nothing trivial about it; only the iron-hearted could hope to stand up under the pressures.

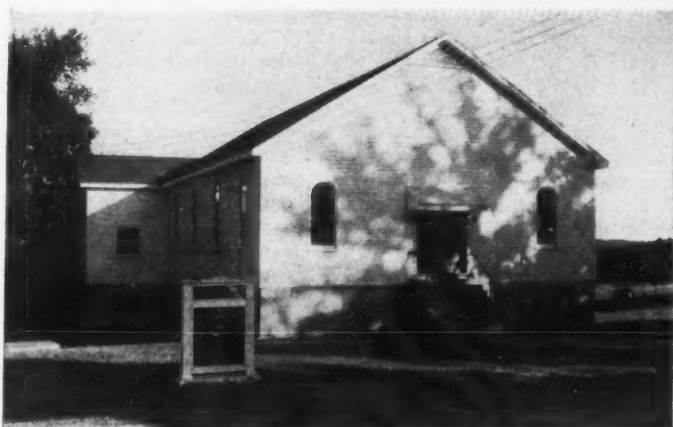
It is no longer necessary for Christians to face lions on the bloody sands of Roman arenas. The enemies of Christ no longer take the lives of Christians—at least not in the U.S. But if the church is to survive a multitude must drink bitter cups.

Consider, if you will, the maladies of our generation. Something tragic is happening to the American soul. Common decency is despised in some quarters, and even elementary morals are laughed out of court.

In the meantime there is much pious talk in many quarters about "getting back to God." Columnists insist that it is necessary; lunch clubs and veterans' organizations appoint their committees to co-operate with the churches; political orators join in the chant. It is in no sense of the word hypocritical; indeed, it is all very honest and very

What Became of TOM SKIPPER

By DALE HAMILTON



Can God change men? Ridge Baptist Church, South Gastonia, N.C., is visible proof that He can—and does!



For ten years, silence. Then came an exciting letter signed, "Rev. Thomas A. Skipper."

THE Sphinx, recumbent, aloof and enigmatic on the hot sands of Giza, is no more inscrutable than the silent men who inhabit the Bowery, New York City's wasteland of spirit and will. Bowery men keep their secrets hidden deep within their battered souls. There is no satisfaction in sharing broken dreams or in recounting blow-by-blow descriptions of the buffetings of circumstance.

Rarely do they relate their stories. Only when a man experiences a cataclysmic rebirth of trust, only when his disciplined cynicism has been swept away, only when he finds the bearings he once lost or never had, and only when he stays within telling distance for a reasonable period of time, are the stories revealed. When a man's life is suddenly new and hopeful, there is a therapy in looking back—and ahead. But hope often hurries him off to repair the raveled strands of his life, perhaps prematurely. Sometimes only hope's seed is planted, and rain as well as sun have yet to do their maturing work.

So it is that for every "case history" known to those whose high calling it is to envision fulfillment where others see only filth, and divinity where others see dirt, there are hundreds of "case histories" that are unknown.

Bowery Mission pastor George L. Bolton can state to the last digit the number of "professed conversions"

occurring in the course of a year. Some of these converts stay with the Mission for a while, find jobs, eventually graduate to Uptown House and finally return to their families with spiritual and physical resources to make a decent living and a glorious life. But the others—those who kneel at the altar, who say for all to hear, "I accept Christ as my Saviour!" and then are never heard from again—what of them?

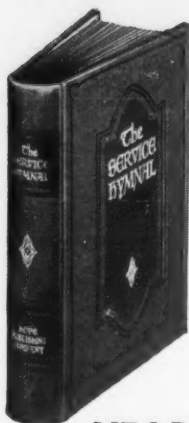
"Where are the nine?" George Bolton could well ask. But he doesn't. He knows that the work of a rescue mission—and indeed the work of any church—cannot be as accurately measured with yardstick and speedometer as with compass and thermometer. Day after day, night after night, he works at his job, feeding, clothing, housing, healing, preaching to men who are in straits as desperate as are to be found this side of hell, gives his best and philosophizes out of his faith, "God keeps the books."

WHEN one of the "nine," after a long period of utter silence, unexpectedly reports from a high plateau of leadership, it's a bonus that puts new heart in the Mission staff, new confidence in their calling, new discernment in their ministry.

Tom Skipper—or to put it with the formality his present vocation deserves, (Continued on next page)

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Thomas A. Skipper—was such a bonus. He knelt one night in Bowery Mission. Three minutes—five minutes—how long does one spend on one's knees? The next morning he went out and was gone, swallowed in the anonymous mass that is New York. He didn't turn up at Bowery Mission again that week or that month. He didn't write. For a year, ten years, there was empty silence.

Then Tom Skipper came back.

"God keeps the books," George Bolton says. How well He kept the books of Tom Skipper! How unexpedient were those minutes at the altar of Bowery Mission, how much a part of one man's destiny the simple fact that doors were open, lights were on, food was available and the Gospel accessible that night ten years ago. As far as Tom Skipper was concerned, that one night, out of all the Bowery Mission's 27,000 nights, was the vital one.

Tom's story did not begin in a Bowery gutter. No man's story does. It began in North Carolina. And perhaps it really began, as it does for every man, when he met Billie, the girl he married in 1923. They were little more than kids, but they loved each other. But not even Tom's love for his wife was enough to take away his liking for liquor. His job in a textile plant, the first son who came along in a year, and the second son three years after that, increased his sense of responsibility. Liquor eased the burden temporarily but brought more remorse than it extinguished.

"You're not being fair!" his wife Billie protested one night in 1930 when Tom reeled in, drunk.

"All right," Tom said, swaying on his feet. "I'll be fair, I'll leave. You take Clarence. I'll take Jim. Fifty-fifty. That's fair." And he crashed off to bed.

The bitterness between them was too deep to sleep off. They separated, his wife taking the younger boy, Tom the older. Tom and James, now 6, went home to live with Tom's mother. Billie and Clarence went to her mother.

A few months later Tom telephoned his wife, "James is sick. Can you come? The doctor says it's double pneumonia."

It was before the time of antibiotics. No sulpha, no penicillin. And 6-year-old James died, wondering why his mother and daddy couldn't love each other as he had loved them both.

The tragedy brought no reconciliation—only more recriminations. That most helpless word in all the world—"if"—was cast back and forth, sharpening the two-edged sword that held mother and father apart.

There was nothing to hold Tom

now. He became a drifter, from one job to another, from one state to another. During these empty years his divorce came through. In 1942 he was drafted into the armed forces, assigned to an infantry division, sent to Australia for jungle warfare training. But even down under the other side of the world, Tom could not escape himself. There was plenty of opportunity to come by quantities of liquid forgetfulness, and opportunity, too, for gambling. A failure at everything else, Tom was an outstanding success at gambling.

"Don't know why I even show for pay call," one of the fellows commented wryly. "They might as well give it to Skipper—save wear and tear."

When the Army released men above 38 years of age, Tom was ferried back to the U. S., set ashore in New York. His bankroll making a comfortable bulge in his pocket, Tom headed for the nearest liquor store. He bought an armload, signed in at a nearby hotel, and embarked on a binge that lasted until he was broke. When he sobered up, he went to work. His skill as a short-order cook was always in demand, no questions asked. He worked when he was sober, moved on down to the Bowery when he was drinking.

One drinking bout almost floored him for good. Defeated more times than he could count, he pondered suicide. That was the night the sign on Bowery Mission caught his attention. "What have I got to lose?" he asked himself, and followed the shabby crowd into the chapel.

It's hard to re-create accurately what was said that night in the service. If George Bolton was speaking, he probably told the crowd, "You've tried the rest—now try the best, Christ!" He usually gets that in, and he says it backed by the conviction of his own turnaround experience. There were hymns that reminded Tom Skipper of the past. There were words spoken

BOWERY MISSION "ALUMNI"

MEN who have found God at the Bowery Mission are being invited to return to the Mission on Sunday, May 27th, for a reunion. It is hoped that many with whom the Mission has lost touch will see this announcement and will come at 4 o'clock for fellowship and dinner and will stay for the early evening service. Other friends interested in the Bowery Mission and its work are invited to visit at any time. Gospel services are held at 12:15 P.M. Monday through Friday and at 7:30 every evening. The address is 227 The Bowery, New York City.



WHAT WILL HE BE TOMORROW?

THERE HE LIES. His face is dirty, his clothes are shabby, his mind is numbed by failure and alcohol. He is the most heart-searing sight in God's world—a man who has lost his will, his self-respect, his soul. New York's Bowery is full of men like him who have drifted here from all over the country. Even as you read this, some of them—perhaps men you once knew—sprawl in alleys, in doorways, on the sidewalk. Others shuffle aimlessly along, hands in pockets, dulled eyes on the ground. Here is defeat at its worst.

BUT SEE WHAT HAPPENS! The open doors of Bowery Mission welcome men who find welcome nowhere else. Warm food, showers and clean beds are waiting. Welded to the Mission's needed ministry of things is its vital ministry of spirit. Every day of the week, every day of the year, Bowery Mission combines deed and creed.

CONFIDENT FAITH powers the Mission's compassion for the down-and-out. The staff see a man not for

what he is but for what, under God, he can become. The experienced and dedicated Mission workers are not merely hoping, not guessing. They **KNOW**—from personal experience—the power of God to change lives. They have **SEEN** it at work. They have witnessed countless miracles of mercy—beaten derelicts touched by God and set upright upon their feet to return to wives and families and children. The Bowery Mission points to hundreds of men who have become leaders, business executives, missionaries, ministers of the Gospel—because at the moment in their lives when they most needed help, help was freely given.

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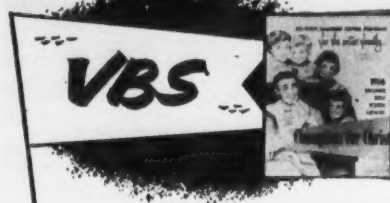
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and Scripture texts tastefully lettered on wall panels that offered encouragement for the future. Tom was in a deep well of his own digging; there was nowhere to look but up. And when Pastor Bolton invited the men to come to the front to kneel in prayer—assuring them, as always, that the Mission's material help was available whether they came or not, so that no one would fake a conversion simply to "look good"—Tom stumbled forward.

"I've made a mess of my life," he prayed. "Maybe You can do something with it. If You can—"

There was that word "if" again. But this time, it was humbly, almost shyly ventured. There was no recrimination, only remorse. "Just as I am, without one plea," the organ would have been playing softly about that time.

As Tom knelt and prayed, there were no angel choruses, no ringing of bells, no flashes of light. Not much to measure. But the compass needle had started to swing around. Tom Skipper was on his way home.

That night he slept in the Mission, the next day was outfitted with clothes. He showered, shaved, felt new outside and in.

Then he went out.

That was a mistake. Back on the streets, he found he was not yet strong enough to face the old temptations alone. And he was too proud to go back to the Mission. The compass needle wavered.

After staying in New York for a while, he migrated upstate. Maybe the going would be easier there; and he could always pick up a job. At the resort town of Lake Pleasant he found a spot for the summer. But in resort towns, liquor flows freely, and some of it flowed Tom's way. "You're not worth saving, Tom Skipper," he savagely told himself. Then he remembered the night in Bowery Mission. He could see again the words lettered in gold on the chapel walls. "Come unto me . . . I will give you rest."

"God knows I want to do right!" he told himself. Indeed, God knew Tom better than Tom knew himself.

By September there was a chill in the air. Foot-loose and fancy free, Tom saw no reason why he shouldn't go to Florida for the winter—along with the resort trade. On the way, he had the sudden notion that it would be interesting to stop off in South Gastonia, North Carolina, where he knew his ex-wife and son were living. He wouldn't bother them—maybe just get a quick look from a discreet distance, then go his way.

When he arrived in the town, he learned that his wife was a Christian, and that, further, his 17-year-old boy Clarence was studying for the ministry

and was holding a revival in a small Baptist church! "What have I got to lose?" Tom asked himself again, and headed for the church. The next night he came back. And the next. And when the invitation was given, Tom Skipper went again to the altar, this time to rededicate his life to God. Billie came to him at the close. There were tears in her eyes, but a light in them too. "If we had trusted God fifteen years ago—" she said. There was that "if" again, and now there was a gentleness about it that brought moistness also to Tom's eyes.

A few weeks later, Tom and Billie were remarried—with their son as best man! Soon their son married also, and he and his wife left for Phenix City, Alabama—the town that was to earn for itself the infamous name, "Sin City"—to take a small ray of light into the darkness.

"Come unto me . . . and I will give you rest," was the promise. Tom had it now. A wife, home, a son of whom to be proud, strength through God to come out on top of his problems instead of underneath. But there was something more to rest than sitting around. One had to be busy at a worthwhile job, really to have rest. One had to be doing something that counted, something that helped people, something to repay God for all the trouble He had gone to on Tom Skipper's account.

"You know, Billie," Tom said to his wife one evening, "there ought to be a church out here in our neighborhood. This part of town is growing—fast. A lot of people aren't bothering to go into town to church. But they would and could attend a church near home."

"So—?" asked Billie.

"So you and I are going to start a church," Tom boldly announced.

IT wasn't much of a church at first. Just eight people, plus the Skippers, meeting in a rickety store building. But God was there, and the fledgling Ridge Baptist Church grew. For a year, Tom Skipper served without salary. The church was his concern. In two years a lot was purchased, ground broken for a new building. The zeal of the members, their sacrificial giving, their sweat and muscle went into the structure. Today, the church and property are worth \$75,000, and are debt-free. The 8 members have multiplied to over 300. The Reverend Thomas A. Skipper will graduate next month from Fruitland Bible College at Hendersonville, after three years of training for his new calling. The Skippers have built their own little home on Grier Street near the church. They are busy in the Lord's work. They are happy. (Cont'd next page)

This summer, they're coming to the Bowery Mission for a week of preaching. Tom will tell the men that God's power is not simply a theory, not merely a story printed between leather covers, but a reality that can lift a man when he cannot lift himself. Tom will be able to point quietly, convincingly, to the oak pews in the Mission chapel, and say, "I know. I was there."

And George Bolton will listen, too, and his heart will burn within him. He'll think again of all the other Tom Skippers who have passed the Mission's way, heard the preaching, received the proffered compassion, committed their lives to the Master of Men "best they knew how," and then went on their way, perhaps never to be heard from again.

George Bolton will listen and look, and nod his head and say, "Keeping the books is God's job. Keeping faith is our job." THE END

A LOT WITH A LITTLE

(Continued from page 23)

spread of Communism. In addition we should appropriate a billion dollars to raise the wretched standard of living in that unhappy continent.

He may well be right. But an American Congressman traveling in Asia reported villages where hundreds starved to death last year, where famine was always just around the corner, where disease cut the average life expectancy to less than 30 years. He was told that in India alone there were 500,000 such villages.

When he came home he said: "All the billions we could possibly pour into Asia would be like spitting in the sea."

But maybe the job could be done without spending unlimited billions if we help the people help themselves—a hackneyed phrase, but still the only answer to the fundamental problem of raising the standard of living of three fourths of the earth's inhabitants who haven't enough to eat.

The question is *how* to help people help themselves. That takes knowledge, understanding, experience. And along that line the Near East Foundation has something to contribute.

The Foundation, first known as Near East Relief, was founded by a group of American philanthropists, among them Cleveland Dodge, Henry Morgenthau, Franklin D. Roosevelt, to meet an urgent refugee problem during World War I. Millions of Greeks, Armenians and others were fleeing from the crumbling ruins of the Turkish Empire. The warring nations had no time to bother with them.

Near East Relief was widely publicized, and contributions came in from hundreds of thousands of Americans.

(Continued on next page)

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Administered by Americans, its operation was what we call nowadays a "crash" program. Huge sums of money were spent to provide basic necessities, and more than a million refugees were saved from death by starvation or exposure. It continued through the 1920's, but gradually and of necessity, Near East Relief changed its thought and policy.

The refugees had been saved, but they were still unable to support themselves. Somehow they had to be shown how to make new lives for themselves. Moreover, most of their settled neighbors in the Middle East were no better off, were unable to attain a decent standard of living. The problem was immense—and the funds for meeting it were declining. After 1929 many heavy contributors were unable to continue, and public donations dwindled to a trickle. Painfully, through the years, Near East Relief had to learn how to do a lot with a little.

In 1930 Near East Relief was re-incorporated as the Near East Foundation. Since then it has operated, at one time or another, in ten countries of the Middle East. In some countries, as in Bulgaria, it has gone out of business perforce—because the Iron Curtain came down. But in most it has worked itself out of the job, having fulfilled its objective of showing the people how to do certain things better.

Today the Foundation's largest rural program is in Iran, started in 1946 at the invitation of the Iranian Government. Beginning with a group of five typical farming villages on the Veramin Plain, 30 miles from Teheran, the Foundation set about raising the standard of living of the villagers. That standard was very low indeed.

A village consists of some 300 mud-brick huts. There may be a small mosque. Not one village in 20 has a school. Natives are 95 per cent illiterate.

If a hut has two rooms the family occupies one, the cattle the other. But sometimes they have to share one room. There are no sanitary facilities, not even outhouses. Flies swarm everywhere. You see them crawling on the sores on the babies' faces. The birth rate is high, but 50 per cent of the children die in the first year.

Trachoma, which is to some extent a filth disease, is widespread. In every village you see numbers of people, even young people, groping their way around, glassy-eyed, slowly going blind.

The drinking water is the muddy, polluted liquid of the irrigation ditch, so dysentery and other intestinal disorders are common. The overflow of the ditch breeds clouds of mosquitoes; 90 per cent of the people have malaria.

In winter the wind howls across the high, treeless plateau and the snow lies deep. The only fuel is cow dung. It must be hoarded for cooking, can seldom be used for the luxury of heating the hut. A family doesn't expect that all of its members will survive the winter. If they do, the next question is whether the food supply will last until harvest. Too often it doesn't.

The average peasant, a sharecropper, farms ten to 20 acres. He can keep only from one-fifth to three-fifths of the crop for himself, depending on whether he or the landlord furnishes the oxen, the tools, the seed. He might make a decent living on his share of the crop—if he were healthy, and if he knew how to farm efficiently. But he goes to his day's work weakened by malaria or dysentery, and he farms by the same inefficient methods his fathers have used for a thousand years.

There are the beginnings of land reform in Iran. The Shah, who owns 1000 of the 40,000 farm villages in the country, has begun to turn all of his land over to the peasants on long-term, easy-payment plans. His example may well be followed by others. But owning his land will do the peasant little good until he has the strength and the knowledge to farm it. Somehow he must be inspired to want to lift himself out of the swamp of poverty, ignorance and disease. That's what the Near East Foundation tries to do.

Field director in Iran's Veramin Plain was Lyle J. Hayden, a hard-working young American who had been raised on a farm in Illinois. With two native assistants Hayden moved into one of the five villages. They lived in mud-brick houses, they farmed, they became part of the life of the village. And gradually they began to demonstrate to their neighbors ways in which certain things could be improved.

MEANWHILE the Foundation was building an organization to extend its work to other villages. Foundation representatives hunted through Iran from end to end, looking for young men 18 to 20 years old who had the equivalent of a sixth-grade education and were willing to devote their lives to the betterment of their countrymen. Out of some hundreds of candidates 40 were selected and brought to the Veramin Plain, where a schoolhouse had been built for them.

The school is not impressive to look at—a one-story, unpretentious building, its classrooms sparsely furnished with cheap desks and much-worn textbooks. Yet nowhere will you find pupils more eager to learn, more dedicated. The courses cover the basic principles of planting, cultivation, fertilizing, pest control, harvesting; also drainage and spraying, construction of

latrines, water analysis. When not in the classroom the pupils are in the fields, learning practical application. After two years they are ready to go on the job.

Hossein Yunessi is a graduate of the school. He was assigned five years ago to a group of four villages within easy reach of each other by bicycle. He has a plot of land on which he does his demonstration farming. His home is a lot cleaner than those of his neighbors, otherwise not very different. On the walls are pictures cut from magazines, and he has a radio. Neighbors like to drop in.

Hossein made no suggestions to them for improvement of their own lot until he had lived in the village for some months and gotten acquainted. Then the best place to start seemed to be malarial control, since nine out of ten in the village had the disease.

When visitors came to see him in the evening Hossein showed them slides: pictures of how the larvae are bred in stagnant water, how the wrigglers grow into mosquitoes, how infection comes from mosquito bites.

For a long time he made no progress. Sickness is sent by Allah, as all men know, and nothing can be done about it. Hossein kept at it. Eventually some of the younger men, less disease-ridden than average, were persuaded to contribute their labor to draining and spraying. Later others joined, and within a year malaria incidence was down 86 per cent.

The cash outlay of the Foundation for a village of 1000 had been under \$100. Drainage and spraying had been established as a regular communal chore—like the annual digging out of the irrigation ditch.

Drinking water was a harder problem. In some areas the Foundation can bring in well drillers, dig deep wells. In these villages the deep water wasn't there. Hossein was able to do some good merely by persuading the villagers to get their drinking water upstream from where they did their washing. Also filters, made chiefly of local materials at a cost of \$25 each, were installed. This, with a weak chlorination of the water, reduced the incidence of dysentery.

Next came latrines. Hossein made one for himself—a deep pit with a screen around it, and a concrete slab, which cost 65 cents. The neighbors were welcome to use it. Also, he showed them slides of fly germination and explained the relation to disease. Soon the mayor made a latrine for himself, then others followed suit. The labor, plus 65 cents, was all each latrine cost.

It took more time to persuade the peasants to build outside pens and



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AT CHRISTIAN BOOKSTORES

get the cattle out of the houses, but in the end that, too, was done.

Meanwhile, Hossein was farming his plot and answering questions about improved agricultural methods. He laid out his land in parallel strips. One strip he would farm exactly as his neighbors did. On the next he would make certain improvements. The difference in the crops got the lesson across.

The improvements were simple ones, easily learned and put into practice. For example, to level the ground before seed is sown, all you need do is to use the team of oxen to drag a heavy log back and forth across the field.

For centuries wheat had been harvested with a sickle. Hossein introduced the ordinary scythe—with it five men could cut as much as nine with a sickle. Ploughs were of wood with a crude metal point. Hossein introduced the moldboard. He also showed them how much more you can haul with a wheelbarrow than by back-packing.

Each improvement gave the peasant a little more cash income, which he could use for further improvements. For example: he could buy a cheap kerosene stove for his house, then use cow dung for fertilizer instead of fuel, and so increase his crops and further increase his income.

Now, after five years, Hossein is laying the foundation for more radical improvements.

Last year, N.E.F. Headquarters lent him a tractor and an operator for a day's work on his demonstration plot. The whole village watched the tractor plow and harrow as much land in an hour as oxen could have done in a day.

With help and advice from headquarters Hossein organized a co-op. Two of the young men were sent away to take a course in tractor operation and maintenance. Next year the co-op hopes to buy a tractor on credit. Someday they may see a wheat combine.

For five years the villagers, under prompting from Hossein, have been asking for a school. Now the government has agreed to provide a resident teacher if the village will build the schoolhouse. Ground for it has been broken. Adult classes will be taught there in the evenings: Hossein's friends are no longer content merely to look at the pictures in his house—they want to be able to read the text.

Even the Moslem women will share in the progress of Hossein's villages. On the Veramin Plain the Foundation now has a school for girls, similar to the one for male village workers. They are taught hygiene, child care, home economics. Next year one of the graduates will begin to teach in Hossein's villages. The five original villages in the 9-year-old project have expanded

to 300, all served by village workers like Hossein. In the first five, mechanized, co-operative farming is well under way. In all the villages crop yields have increased, sometimes by 50 per cent and more. No longer does a family fear that the food will be gone before the next harvest. Through the Foundation area, malaria is down to five per cent and other disease is declining. In the 300 villages there were 12 schools: now there are 80.

AND so, in this area, nearly a quarter of a million people are beginning to win the fight against poverty, ignorance and disease. On a small scale the Foundation is accomplishing the same results in Syria, near Damascus, and in Greece in the poverty-stricken region of Macedonia. The cost is less than a dollar per inhabitant per year in the areas the Foundation serves. To a large extent the people are themselves paying the cost of improving their way of living.

In every country in which it operates the Foundation tries to go out of business as soon as possible, turning over its projects to the people or to their government.

The Iranian Government has now established ten schools of its own on the pattern of the Foundation's school for training village workers.

In Syria the Foundation organized a system of farm credits, to help the farmer procure seed, tools, etc. Now the Agricultural Bank of Syria has taken it over.

In Greece the government has established agricultural schools in the Foundation pattern, and is now in process of taking over the Foundation's rehabilitation centers for people who have lost one or both legs. (Because of the thoroughness with which the Communists mined the villages which they occupied, there are probably more legless civilians in Greece in proportion to population than in any other country.)

As it completes its work in Iran, Syria and Greece, the Foundation plans to go into other lands to which it has been invited. Next on the list is Jordan, then Afghanistan.

The objective of Point Four in Asia is the same as that of the Near East Foundation: to help raise standards of living. Point Four has far more money to spend. But it is generous in admitting that it has learned much from the Foundation's methods of village improvement, and has started similar projects in other parts of the country.

We may hope that the same policy will be followed in all of the vast new program of economic aid to Asia.

We can't support everyone in the world—but perhaps we can teach folks how to support themselves. **THE END**



They Remember Esther

ABOUT this time of year, the thoughts of our Jewish neighbors are turning to a happy holiday—a Bible holiday which started many, many years ago, before the birth of Jesus. Indeed Jesus himself, as a boy, must have looked forward to this occasion with joy, as did all Jewish children and their families.

In the Old Testament, in the book of Esther, you'll find the story of how this festival came to be. To tell it briefly, Esther, the Jewish maiden who had become queen, received a message which made her very, very sad indeed. Her uncle Mordecai told her that the prime minister, Haman, was going to have all the Jewish people in the kingdom killed. Mordecai begged Esther to ask the king to take back this order.

Now Esther knew that she could lose her life if she appeared before the king unless he called her. However, if he were pleased upon seeing her, he would extend his scepter, meaning that she was welcome and safe. Esther was afraid, but since the lives of her people were in danger, she decided to take the risk.

Fortunately, the king *was* glad to see her and granted her request to be present with Haman at a feast to which she had invited them. At the feast, she told him of Haman's plan, so the king had Haman killed and took back the order for the massacre.

Happiness spread abroad through the land and the day set aside for doom was turned into one of joy. Thereupon the Jews made it a custom, one which would be celebrated always, to celebrate the occasion every year by feasting.

The name of the festival is "Purim," coming from the Hebrew word *Pur*, which means "the lot." You read in the Bible of "casting lots." This is like drawing straws or using any similar objects which are the same, but one is slightly different, in order to decide a question. When Haman wanted to decide the date of the massacre, it tells us in the book of Esther that

"they cast Pur" to decide the day and the month. Therefore the name "Pur-im"!

On the evening before the festival, Jewish families gather together and read the story of Esther. When the names of Esther and Mordecai are read, the children clap their hands with joy. But when the name Haman is mentioned, they stamp their feet with disapproval. What fun this must be—especially as they know that the dessert that night and the next day will be "Haman taschen." These are three-cornered pastries filled with fruits or poppy-seeds.

Wouldn't it be fun as well as a good way to celebrate Brotherhood Week, to have a Purim festival? Your friends would enjoy the story of Purim as well as the story of Esther. Read it to them out of the Bible or a Bible storybook and have them clap and stamp their feet (with mother's permission, of course). Then to complete the party, serve haman taschen. The recipe is here—not only for the goodies but also for the better understanding of other people.

—BETTY JUNG FITZSIMMONS

HAMAN TASCHEN

1 cup margarine or butter	4 tsp. baking powder
1 cup sugar	4 cups sifted flour
4 eggs	2 tsp. vanilla

Cream the margarine and sugar. Add eggs one by one. Cream thoroughly. Add dry ingredients. Roll out to about $\frac{1}{8}$ inch thickness. Cut with biscuit cutter. Place one scant tablespoon of fruit filling on top of each round. Bring edges up to make a three-cornered shape. Bake in a 375° F. oven for about one-half hour or until golden brown. Makes about 43 haman taschen.

For fruit filling mix together the following:

$\frac{1}{2}$ pound golden raisins	$\frac{1}{2}$ pound toasted coconut
$\frac{1}{2}$ pound apricots	$\frac{1}{2}$ cup strawberry jam
1 pound prunes (pitted)	

Daily Meditations

by HALFORD E. LUCCOCK

Wednesday, February 1

READ II CORINTHIANS 10:3-5

He mounted his horse and rode rapidly off in all directions.—STEPHEN LEACOCK

LOOK closely at a fifty cent piece or a quarter. On one side is the motto, *E pluribus unum*, meaning, "Out of the many one." That is a picture of man's need. In this world which pulls people in many directions, man is "many persons under one hat." Like Stephen Leacock's hero, described above, he is tempted to go in many directions at once. Our lives are split by many pulls. We need to be made one.

On the other side of the coin we find the words, "In God we trust." That is how we achieve integration or unification of life, or, in simpler words, "pulling ourselves together." We do it by bringing life into an undivided allegiance to Christ who said, "No man can have two masters."

Help us, O God, to bring every thought into captivity to obedience to Christ, this day and on through all the days to follow. Amen.

Thursday February 2

READ PHILIPPIANS 2:2-5

A heart at leisure from itself to soothe and sympathize.—ANNA L. WARING

SOME members of a college faculty were discussing the wife of a colleague. One man said, "That woman is a seismograph! She can record a shock all the way from a boy falling from his tricycle across the street, to an earthquake in Japan." That was a high tribute! A seismograph is an instrument for recording tremors and shocks of earthquakes. Each of us ought to be a seismograph in that sense. We ought to be in our community "the nerve o'er which creeps the else unfelt oppressions of the earth." Jesus was sensitive to the sights and sounds of human need. Are we?

God our Father, open our ears to music. Let us thrill to spring's first flutes and drums, but never let us dare forget the bitter ballads of the slums. Amen.

Friday, February 3

READ ISAIAH 35:3-5

What a new face courage puts on everything!—RALPH WALDO EMERSON

IT is recorded that when Dr. James B. Conant was president of Harvard University, he kept among other objects on his desk a little model of a turtle, under which was the inscription, "Consider the turtle.

He makes progress only when he sticks his neck out." That is true! You can prove it by watching any turtle. No turtle ever moves forward when he is enclosed within his shell. Will you consider the turtle today? How carefully we guard our necks! We become so afraid of taking any risks for a good cause! Our neck is *not* the most important thing about us. Our soul is the most important thing. We must take risks for God's church and for His Kingdom.

Help us, O God, to seek first Thy Kingdom and to count all else but loss for the privilege of being fellow-workers with Thee. Amen.

Saturday, February 4

READ ISAIAH 55:1-3

God's number is one.—THOMAS GUTHRIE

A beautiful story came out of the latest United States Census in 1950. A census taker stopped at a flat in a crowded city district. A woman came to the door with little children about her. The census taker asked the usual routine questions. "How many children do you have?" The woman answered slowly, "Let me see. There's Agatha, and Jonathan, and Nathanael..." The census taker showed some irritation and said, "Never mind the names. Give me the number." The woman drew herself up to her full height and said, emphatically, "In our family, the children do not have numbers, they have names."

She gave, in those words, utterance to the primary, glorious truth of our gospel. In God's great family, the whole two-and-a-half-billion of them, the children do not have numbers. They have names! That is something to sing about. Will you drop that truth into your mind and sing?

Hearten us on our way, O God, upheld by the faith that Thou dost not lose sight of us nor forget us, but that Thou dost keep us within Thy love and remembrance. Amen.

Sunday, February 5

READ MATTHEW 28:18-20

Self is the only prison that can ever bind the soul.—HENRY VAN DYKE

IN the state of Connecticut there is a law which requires that all church doors should open outward. Many churches have spent considerable sums of money making changes in their doors to conform to that law. It is a good law for church buildings, and will prevent disasters in case of fire. But it is also a good law for

the church as an organization and fellowship. All its thought and work and life should open outward, doors open to the world of need. There should be in all the life of the church the echo of the words of the Lord of the church, "Go ye into all the world." The same thing is true of one life. It should open outward to other people, to other groups, to other lands. For we are disciples of an outgoing Christ.

O Thou, who didst come to bring deliverance to the captives, bring us out of the prison houses of our own selfish interests. Amen.

Monday, February 6

READ LUKE 12:16-20

Money is a good servant, but a bad master.
—FRANCIS BACON

A missionary pastor in East Harlem was describing to a church conference conditions among the children on the streets. He was deploring the strong gambling spirit which had so many children in its grip, especially among the large number who are addicted to playing "policy" or numbers. It is also a picture of the hold which money-making and profit taking have on multitudes of people. We are all exposed to that craze in our surroundings. The only defense against it is an old one, "Watch and Pray." Watch and pray that we may be "rich toward God" and not merely be possessors of a heap of merchandise.

Remind us, O God, that life is more than meat and the body than raiment and the life of the soul in communion with Thee is more than gaining a whole world of things. Amen.

Tuesday, February 7

READ MARK 12:42-44

ONE of the most vivid pictures ever drawn of the devastating power of self-centeredness is the description which Charles Dickens gives of Mr. Dombey, the chief figure in the novel "Dombey and Son." Here is Dickens' marvelous pen portrait: "Dombey and Son . . . those three words conveyed the one idea of Mr. Dombey's life. The earth was made for Dombey and Son to trade in, and the sun and the moon were made to give light. Rivers and seas were formed to float their ships, rainbows to give them promise of fair weather, winds to blow for or against their enterprises, and planets circled in their orbits to preserve inviolate a system of which they were the center. A.D. had no concern

with *anno Domini*, but stood for Anno Dombey and Son." Read that and then ask the old, searching question, "Lord, is it I?"

We make our prayer unto Thee, O God, that as the days and years go by, we may decrease and Thou mayest increase in our lives. May our frantic self-insistence be overcome by the desire to know and to do Thy will. Amen.

Wednesday, February 8

READ PSALM 91:1-4

A very true and fitting tribute to the power of the Christian faith is this, that it takes a person out of this world, and puts a person into it! That is not only a striking arrangement of words, designed to get attention by its strangeness, but it is also completely true. Christian faith *does* take us out of this world. It takes us out of time into eternity, into the mind and heart of God. It is a tragedy to be "earth bound," to have no power in life which lifts us out of our darkness, sorrow and night, into the wonderful joy of the light of God in the face of Jesus Christ.

Our Christian faith also *puts us into the world* in a new and deeper manner. In Christian living, we do not draw away from the world, with its great need, but, fortified by communion with the God who is "out of this world," we go into life to minister to its need in Christ's name.

May we respond to Thy great invitation, "Come unto me," that having received of Thyself, we may go into all the world to share with our fellows what Thou hast given us. Amen.

Thursday, February 9

READ ROMANS 12:10-13

HERE is one man's picture of a friend, a well known Federal Judge: "He is possessed of that zest of life which precipitates joyfulness in others. He has a gift of immediate intimacy, and a flattering memory for past encounters. When he comes into a room many agree that it is as if all the lights had suddenly been switched on, and a match put to the logs on the hearth." Think of that. Isn't that tribute a finer thing than to say, "He was worth a million dollars?" Is it candle lighting time when we come around, or do people look for the nearest exit? As disciples of Him who is the Light of the World, we should be light-bringers.

Give us, O our Father, faith strong enough for any darkness, and may we be the bringers of joy to those among whom we move. Amen.

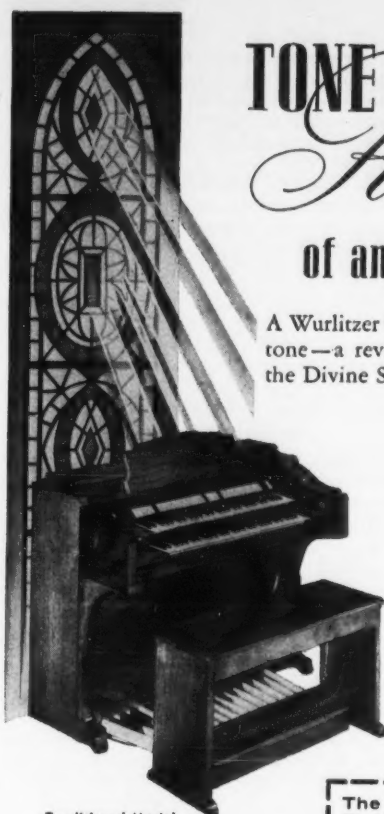
Friday, February 10

READ MARK 10:46-50

Trying to make contact with some people is like trying to land a little ship on a stern and rockbound coast in a stiff gale.

—WILLIAM A. QUAYLE

HERE is an effective picture of exclusiveness as achieved by a woman who made a lifelong practice of it, Mrs. Potter Palmer, of Chicago, the acknowledged "leader" of Chicago "society" in the late years of the nineteenth century. Her house was a vast treasure house of art, more like a warehouse than a residence. In it she was the



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undisputed queen of hostesses. To reach her presence, the visitor's card had to pass through the hands of 27 butlers, maids, and social secretaries. Even her closest friends were obliged to write for appointments. This raises a smile. But it also raises a serious question—"Do I live behind walls of exclusion, or am I accessible to human need or loneliness, as Jesus was accessible to those who called out to Him from the roadside?"

O lead me, Lord, that I may lead, the wandering and the wavering feet; O feed me, Lord, that I may feed the hungry ones with manna sweet. Amen.

Saturday, February 11

READ LUKE 24:22-25

Touch me with noble anger.

—SHAKESPEARE

A British statesman once declared that he had a healthy fear of a company of angry women who knew what they wanted. That is a good description of one of the greatest forces in all history. That is what Mr. William E. Gladstone felt about Florence Nightingale. She was no stained-glass-window saint; she was an angry woman, angry at the appalling suffering endured by the poorly-cared-for sick. She knew what she wanted, which was high standards of nursing service. And she got it! Angry women who knew what they wanted have achieved measureless benefits to the world. They had much to do with abolishing slavery, reducing child labor, and the ending of lynching. May many women continue to get angry at the things which deny the teaching of Christ, and may men increasingly help them in their battle for a better world!

O God, strengthen and hearten all who are angry at sin and evil, and are working to do Thy will. Amen.

Sunday, February 12

READ PSALM 1

With malice toward none and charity to all, with firmness in the right as God gives us to see the right.—ABRAHAM LINCOLN

A SNOBBISH woman once asked Lincoln what his family coat of arms was. If she thought that question would embarrass him she was greatly mistaken. Lincoln replied, "My coat of arms is a pair of rolled-up sleeves." There is no better coat of arms in the world! For the rolled-up sleeves represent the true royalty of humanity. We have a good motto for the ancient and honorable order of rolled-up sleeves, in the word from Ecclesiastes, "Whatsoever thy hand findeth to do, do it with thy might." Abraham Lincoln was acquainted with grief, yet he never gave up his labor to preserve the Union and to bring slavery to an end. We honor his memory when we roll up our sleeves and join in the labor of bringing greater welfare and blessedness to mankind.

Our Father, who hast called us to be fellow workmen with Thee, give us the grace of continuing, so that we do not look back. Amen.

Monday, February 13

READ PSALM 119:105-112

WE read in the Bible, "The entrance of Thy word giveth light." Here is one testimony to the light brought into a mind in time of darkness, showing the power of God's word to save mental health in an emergency. William James, the philosopher, wrote, describing a time when he was in deep despair, "Fear was so incisive and powerful that if I had not clung to Scripture texts like, 'The eternal God is thy refuge,' and 'Come unto me all ye that are heavy laden,' and 'I am the resurrection and the life,' I think I should really have gone insane."

O God, take from us this day all fear of the future, all bitterness to anyone, all cowardice in face of danger, and all laziness in face of work. Amen.

Tuesday, February 14

READ PSALM 74:1-5

Nothing is achieved before it is thoroughly attempted.—SIR PHILIP SIDNEY

A VERY common phrase which we hear every day is, "under the circumstances." People say, "Under the circumstances, I cannot do anything." It is a good question for all of us.—"Are you *under* the circumstances, or on *top* of them?" Some people never try to get on top of the circumstances. They stay under. They are dominated by outward circumstances and never pit their strength and determination against material conditions. We can get on top of the circumstances, whatever they may be, if we say with St. Paul, "I can do all things through Christ which strengtheneth me."

Save us, O God, from limp sitting down before evils. Help us to face difficult circumstances with courage and perseverance and trust in Thee. Amen.

Wednesday, February 15

READ MARK 3:14-16

WHEN Cutzon Borglum, the sculptor, had nearly finished making his noble statue of Abraham Lincoln, a cleaning woman came in to sweep up the studio. She looked intently at the face of Lincoln coming out of the stone block. At last she said, "Mr. Borglum, how'd you know that Mister Lincoln was in that stone?" The sculptor had the power to see, just as Jesus did, the potential in the actual. It is a great service, to see the possibilities of people and to help them realize their potential worth.

Grant us seeing eyes, as we go through life, help us to have faith in people, to discern the hidden possibilities and have a part in helping them to realize their best. Amen.

Thursday, February 16

READ PHILIPPIANS 4:8-9

MARK TWAIN once said a wise thing about the "difficulties of the Bible." "Most people," he remarked, "are bothered by those passages in Scripture which they cannot understand; but, as for me, I have always noticed that the passages which troubled me most are those which I do understand." An honest confession! There are many things in the Bible which we do not understand. But there is so much that

we do understand clearly—the difference between cowardice and courage, between honesty and crooked dealing, between purity and loose sexual conduct. These are as clear as sunlight. There is a compulsion to moral conduct which rests upon us. As someone has said about conscience, "When that bell rings, you answer it!"

Send forth Thy light and Thy truth, and let them lead us. Thou hast shown us in the Word what is good. We know the way that we should take. Help us to walk in it. Amen.

Friday, February 17

READ HEBREWS 12:1-2

THERE is a great verse in the Epistle to the Hebrews, "Jesus Christ, the same, yesterday, today and forever." It is a stirring statement of the dependability of God and Christ. We do not put our trust in a changeable reliance, Jesus is the same today as yesterday. And yet the words may have another and far less noble meaning. "Jesus Christ the same, yesterday, today and forever," may mean that a person's knowledge of Christ does not grow as it should through study, and meditation and obedience. Thus, the grown person may have no larger knowledge of Christ than he had as a child. He still has a child's Christ. Our knowledge of Christ should grow from more to more, through the advancing years. Only in that way will Christ be more deeply understood, as time goes on, and be more adequate for the new needs as our lives develop.

Grant us, that we may have a larger knowledge of Thee, Master, from day to day, so that we may have a fuller obedience to Thee and a larger share of Thy spirit. Amen.

Saturday, February 18

READ ACTS 4:8-11

THE German phrase, *Wie befinden sie sich?* which is the equivalent of the English "How are you?" means, literally "How do you find yourself?" It is an attractive phrase as a greeting. But look at it literally and with imagination. Ask, "How do you find yourself?" That is, how does a person find his best possibilities, his genuine capacities?

We find ourselves, for one thing, in commitment to Christ. That was how Peter really found his best self. When he became a disciple, he unlocked new possibilities. We also "find ourselves" in service to causes that are greater than ourselves. Jesus said to some fishermen, "Follow me and I will make you fishers of men." When those fishermen gave themselves to the service of Jesus, they found larger selves within themselves. As it was in the beginning, it is now.

Savior, may we hear Thy call, Give our lives to Thine obedience, Serve and love Thee best of all. Amen.

Sunday, February 19

READ MATTHEW 6:31-34

Peace is the possession of adequate reserves.—HENRY DRUMMOND

WORRY is like a river in time of spring flood—it cuts a channel through the mind.

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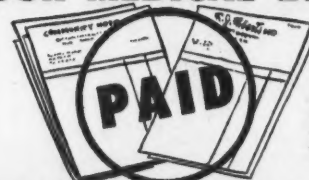
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"I MUST Help the Jews!" many individual Christians are saying. But, in the face of world crises, the Church is silent. What a reckoning will have to be given to Him in whose veins flowed the blood of Abraham, Isaac, and Jacob! His blood-brothers of today in the Old World are driven, beaten and imprisoned; their children starving, their maidens ravished and mutilated.

This is an S. O. S. Israel's eleventh hour has struck. So swiftly moves world cataclysm that this may be the last call before the trumpet blows, and you will be face to face with a Christ who may look into your eyes and ask, What have you done for these, my brethren?

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As has been said, one begins with a little worry, like a small brook. Then, as anxiety goes through the mind, the brook of worry becomes a deep and broad stream. One writer describes it, "Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained." The strong hope of each of us lies in the truth that the mind can cut channels of faith as well as of worry. "Casting all your care upon Him, for He careth for you."

Help us, O God, to go about the tasks and duties of this day with the remembrance that we are Thy servants and cannot drift beyond Thy love and care. Amen.

Monday, February 20

READ LUKE 4:18-21

One of these days is better than none of these days.—GEORGE HERBERT

WE are all familiar with the edict of the White Queen in "Alice in Wonderland"—"Jam yesterday and jam tomorrow, but never jam today." We may smile at that, but many people go through life on that schedule. Something good may have happened yesterday; something good may happen tomorrow. But nothing good ever happens today! So the whine goes. For them today seems to be an empty place between yesterday and tomorrow.

Note in our Scripture reading for this date, that the first recorded word of Jesus' ministry was the word *today*. He said, "Today this scripture has been fulfilled in your hearing." (RSV) The promises of God are good today. The joy of the Lord is obtainable today. God's power is available, not only yesterday in history, and tomorrow in eternity, but today.

Save us, from being too busy to dedicate ourselves to Thee today, and to ask largely of Thy grace, that we may be equipped for Christian living, not tomorrow, but today. Amen.

Tuesday, February 21

READ PSALM 103:1-5

Let never day nor night unhallowed pass, but still remember what the Lord hath done.—SHAKESPEARE

IT was a wise Frenchman many years ago who said that he always put on his spectacles when he ate strawberries, so that they might look larger. A good idea! Perhaps he did not have strawberries very often, so that it was a red-letter day when they were on the table. They deserved to be honored with spectacles to make them look larger. That is a wise way of dealing with all the blessings of life. Instead of complaining that our gifts are not larger and more plentiful, put on the magnifying glasses of gratitude to God for all His mercies. The gifts which are received with thanksgiving to God will be larger and richer because we exercise the grace of gratitude. A good theme song for every day is, "Bless the Lord, O my soul!"

O God, send forth Thy spirit in our lives, that we may render Thee the fitting praise of dedicated wills. Amen.

Wednesday, February 22

READ PROVERBS 11:1-4

GEORGE WASHINGTON was a man of genuine integrity. The success of the American Revolution was largely due to the character of this one man. He once said, "Labor to keep alive in your breast that little spark of celestial fire, called conscience." Conscience is a voice of God in our hearts. It cannot be expected to tell us the right course among many alternatives. But when we know what is the right thing to do, conscience can say with authority, "Do it!" May we keep the voice of God audible in our hearts by obeying it. Then its sound will not fade out of our lives, and we will hear the word, "This is the way. Walk ye in it."

Awaken our spirits day by day, O God. Make us sensitive to hear Thy voice and quick to obey it. Amen.

Thursday, February 23

READ I SAMUEL 3:1-5

IN HIS will Patrick Henry wrote: "I have now disposed of all my property to my family. There is one thing more that I wish that I could give them. That is the Christian religion. If they have that and I have not given them one shilling, they would have been rich; and if they had not that, and I had given them all the world, they would be poor." We cannot bequeath Christian character as we would a house or a bank account. We can impart religious faith only by example and devoted training.

Freely we have received of Thy grace, O God. Help us by diligent precept and example to pass on to others the faith we have cherished. Amen.

Friday, February 24

READ PSALM 119:35-40

WHEN Oliver Wendell Holmes was a very old man he used to take long walks in the country from his home in Cambridge, Mass. He always carried with him two things, a compass and a measuring tape. He carried the compass so that he might not get lost, and that he might find his direction back home. He loved large trees, and he carried the measuring tape to run it around trees to take their circumference.

One gift which faith gives to us is a compass for finding the right direction in life—the Bible. We also have the means of measuring the comparative worth of things in God's sight; the Bible is a marvelous measuring tape. It shows what things are really great and what things are small.

Help us, O God, to measure life as Jesus measured it. Give us a right proportion as we look at the world. Amen.

Saturday, February 25

READ MATTHEW 7:24-27

TWO men crossing the Hudson River on a ferry boat coming into New York City were looking at the skyline. One said, "It is a busy place. But we work all day to make money and stay up all night to spend it. We need some one to tell us what it is all about." That is the number one question, "What is it all about?" The world is not primarily about atoms, or molecules, or flaming suns; it is about

spirits which can meet with spirit, can meet with a Creator Spirit.

In this great and challenging generation, O God, save us from confusion. May we by our own actions reflect some measure of Him who is the way, the truth and the life. Amen.

Sunday, February 26

READ PSALM 107:1-6

ONE OF the first rules of good manners, as we are told over and over again, is not to "blow your own horn." Obeying that rule saves us from the tiresome sin of boasting. The din of people blowing their own horns is a terrible noise!

Yet there is a sense—a higher sense—in which blowing your own horn is a good and needed thing. That is not when we are boasting, like Little Jack Horner, and crying, "What a good boy am I!" It is when we are adding our voice, our little "horn," as we might say, to the sum total of praise to God, and to carrying of God's word to the world. In that sense, our own horn, our own peculiar note, which comes from our life and work, is needed to add to the music of the world's life and hope.

O God, help us to gladly obey Thy command, "Let the redeemed of the Lord say so," to tell effectively of Thy goodness and love. Amen.

Monday, February 27

READ HEBREWS 12:1-2

My sin is the black spot which my bad act makes seen against the background of the Sun of Righteousness.

—CHARLES H. PARKHURST

CONSIDER the phrase in the Bible reading for today, "the sin that doth so easily beset us." Emphasize the word, "us." What are the particular sins that beset us? Many of us feel no temptation to commit the familiar gross sins of dissipation, such as liquor drinking, or gluttony. We are not tempted to steal or commit murder. Are we then free from sin? Hardly! Remember how sternly Jesus denounced sins of the disposition. They do beset us. Here are some sins that threaten us, self-righteousness, complacency and self-satisfaction, all kinds of snobbery, harshness in judging others, setting a higher value on observances than on kindness.

Help us to order our steps aright, so that we may walk with Thee, O Christ. Amen.

Tuesday, February 28

READ PSALM 42:9-11

We must meet the difficulties before us with answerable courage.

—GOVERNOR WILLIAM BRADFORD

IN the hardest days of the first year of the brave company of Pilgrims who came to this land on the Mayflower and settled at Plymouth, Mass., Elder William Brewster, the lion-hearted spiritual leader of the company, spoke a heartening word. He said, "It is not with us as with men whom small matters can discourage, or small discontents cause to wish themselves at home again." One of the "small matters" that might discourage lesser folks



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was the fact that one-half of the Pilgrims had died during the first year! They did not give a deep sigh of despair, throw in the sponge and give up. Their hope and their trust was in God.

Keep in our minds the heartening remembrance that God is round about us, and in that fortification may we be strong for anything we may have to face. Deliver us from evil. Amen.

Wednesday, February 29

READ PSALM 90:9-12

O God, our Help in ages past, Our Hope for years to come, be Thou our Guard while life shall last and our eternal Home.

—ISAAC WATTS

THIS is the Extra Day that comes once in every four years, the twenty-ninth of February, the twenty-four-hour gift of Leap Year! Is there not something of extra value which we could do on this extra day, some act, some service to someone, which might mark this day as a red-letter day? May this extra gift of a day remind us that we have also, in our time, been given extra years. That is, our life expectation has been enormously extended in the last fifty years. Since 1900 eighteen years have been added to man's average life span in the United States. We have added more years to our life. Can we add more life to our years?

Our times are in Thy hands, O God. May we receive each day from Thee as a fresh gift, and in it, give ourselves to Thy service. Amen.

FLYING SALOONS

(Continued from page 22)

The pilot of a plane from necessity is closely associated with the passengers and yet should he be expected to leave his post at times when his job needs him most? Take the regulation which states that the cockpit door should never be locked. This is provided as an escape possibility in case of a crash. However, each airline determines whether the door shall be open or not during take-offs and landings.

Several airlines leave the door open during these times because if there is a crash there is no likelihood of the door's jamming. There are many times when the pilot has to land in weather so bad that he has to be "talked down." Is this the time to contend with drinkers? Is this the time to be concerned whether a drunk is going to get into the cockpit and "take a swing at the captain?"

The above incidents are not rare. Yet one major airline official declares—and it is generally accepted by the others that serve liquor: "We know of no evidence which will support any suggestion that the safety of operation is diminished by the limited service of alcoholic beverages which we permit and provide."

This is not the way the Air Line Stewards and Stewardesses Association sees it. This organization has passed a resolution opposing bar service aloft "in the interest of the safety of the flying public." President of the ALSSA Rowland K. Quinn, Jr., says this resolution was adopted "because of the safety hazard and deterioration of reasonable passenger discipline necessary to provide for the pleasure and safety of all passengers."

Mr. Quinn further states: "The modern aircraft is a complex machine. The cockpit crew should not be expected to double as bouncers in the cocktail lounge. As a general rule, stewardesses today are younger and less mature than they were even a few years ago, when all applicants were required to be trained nurses. It is unreasonable to expect a young woman scarcely 20 years old to function as the enforcement agency in their flying saloons. The airlines should have recognized these problems and acted on their own volition. However, since they have not and do not intend to do so, federal legislation should be enacted to protect the flying public and crews against the inherent dangers existing as a result of uncontrolled drinking on commercial aircraft."

The executive board of the Air Line Pilots Association also has called on

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commercial aviation companies to discontinue serving liquor or "set-ups" on flights. Clarence N. Sayen, president of the association, says: "We feel that drinking aboard airplanes is a growing problem that alarms pilots who are charged with the safe conduct of a flight."

Harold L. Pearson, former president Air Transport Association, drew up a code which he hoped his fellow executives in the industry would adopt. It included such points as these: No person giving evidence of intoxication shall be permitted to board an aircraft; no beverage service will be available to intoxicated persons or minors; no liquor service on Sundays or national election days; service will be confined to the hours between noon and midnight; no service on flights of less than two hours duration. No service on coach flights; beverage service shall not be permitted to interfere with serving of meals or comfort of passengers; and ATA should be empowered to police the industry code.

WHILE any and every attempt to bring about the control or denial of serving liquor aloft is to be applauded, there are wide loopholes in the above suggested code. Take, for example, the item which suggests no liquor service on flights of less than two hours. Do not the longer flights provide the greater danger? There is time to consume more liquor, the planes fly higher, farther and faster. Long trips require larger planes which carry more passengers and are subject to a different set of flying problems from the short routes.

Mr. Pearson presented the 15-point code in full before airline delegates to the recent Air Traffic Conference gathering in San Francisco. The airline officials refused to adopt even this compromise set of liquor "controls." An ATA spokesman said the group "found the code unacceptable" and "left the matter with the individual airlines."

Mr. Pearson also could get little satisfaction from CAB. The acting chairman of the government regulatory organization said in reply to Mr. Pearson's letter of complaint that it was keeping the liquor question in mind; that while protests against drinking in flight "have become more pronounced, CAB will determine when public safety is involved and will take corrective steps as they are required."

CAB can stop the serving of liquor whenever it wants to and can accomplish the job within 24 hours. But what is its position? It is stated in a memorandum on policy:

"The serving of alcoholic beverages aboard air carrier airplanes in flight is not specifically prohibited or restricted

by federal law. . . . The Board has held in the past that the matter is one subject to state law enforcement. Notwithstanding . . . it is possible that if the privilege were abused, safety might be jeopardized. . . . Consequently the Board has been vigilant in examining all complaints of this nature . . . and as a result of these investigations we do not believe there is any evidence to show, on the basis of present practice, that safety of flight is jeopardized."

No evidence, they say!

Capital Airlines, which does not serve liquor and yet is not taking sides over the conflict, complained to the CAB that another airline, a competitor, was serving drinks over states where the sale of alcoholic beverages was illegal. Capital claimed that the practice not only was illegal but unfair competition, and what was CAB going to do about it?

The Board dismissed the complaint without action and stated that: "... it is not thought that any action thereon or investigation thereof by the Board at this time would be in the interest of the public."

Some day, however, some organization is likely to investigate the extent to which airlines can be prevented from serving liquor over dry states. This could well be a provocative investigation! Mr. Quinn declares: "The carriers piously proclaim that they religiously observe state liquor laws. This is so absurd as to be laughable. The cabin crews haven't the vaguest idea what state restrictions are imposed upon the serving and sale of liquor. Moreover, it is pretty difficult to know at 25,000 feet when you pass over the state line."

Thus the merry-go-round turns. The airlines' own trade association refuses to act as a body and has tossed the ball back to the individual airlines. Some airlines have tossed the ball to CAB. It has tossed it back to the airlines. The pilots, stewardesses and stewards are on record against liquor. Many passengers have objected. Incidents of danger and potential danger have been recorded by flight personnel. In the meantime, the planes are flying high in more ways than one.

Who wants liquor on airlines? A few years ago the companies queried passengers on drinks-in-flight. In a 60-day survey customers of one company registered a 78 per cent vote against liquor. In all cases the vote was against the service.

One airline president said: "You may rest assured that as long as I have any connection with this company no such equipment (bars to serve alcoholic beverages) will be installed."

*Another declared: "Public opinion (Continued on page 58)"

Billy Eagle Wing's Last Stand



Billy is one of America's forgotten children. He is a Navajo Indian, an innocent victim of neglect and denial of opportunity. As a youth of nine, he already faces problems other boys and girls do not know about. His clothes are tattered and patched—he has no warm coat, no sturdy shoes. His health is fair now, but bitter cold weather finds him vulnerable to disease.

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THE NEW BOOKS

Reviewed by

DANIEL A. POLING

THE PROPHET, by Sholem Asch (Putnam, 343 pp., \$4).

In the world of literature, Sholem Asch is at once a living master and a scholar's tradition. Also in this century he is one of the pre-eminent figures in the field of fiction. This biblical novel, which is magnificent, a novel of vast proportions, terminates the cycle which began with "The Nazarene" and continued through "The Apostle," "Mary" and "Moses." The chief character is a second Isaiah. For Christians he symbolizes the Messianic messenger who saw the suffering servant of God five hundred years before Christ came. Sholem Asch has made "The Prophet" a convincing spokesman of all Messianic belief and philosophy. Yes, "The Prophet" was inevitably the final book of the five and, for this reviewer, it points straight to Jesus. *February selection of Christian Herald's Family Bookshelf.*

JEZEBEL, by Dorothy Clarke Wilson (McGraw-Hill, 377 pp., \$3.95).

Here is a biblical novel which lifts one of the most controversial women of the Old Testament and one of the most appalling incidents, into a high place in modern fiction. The author makes Jezebel, her principal character, the veritable Jezebel in beauty and evil of tradition, but also she does humanize her to a remarkable degree. As brought to vivid life on these pages, she is understandable and even creates a degree of sympathy. A strong, vital and passionate book.

THE GOLDEN JOURNEY, by Agnes Sligh Turnbull (Houghton Mifflin, 303 pp., \$3.75).

A worthily popular author has written here her best story—up to now. Her characters are vividly and dramatically drawn and her heroine is one of the most moving and alluring personalities in contemporary fiction. Also the novel is a challenge to those who are interested in present day personal and social problems.

NEW TESTAMENT FAITH FOR TODAY, by Amos N. Wilder (Harper, 186 pp., \$2.50).

Unmistakably this author has a purpose—he would recover and release to his readers the very essence and genius of Christianity. And he would make Christianity real and vital for today. He considers the proclamations of Jesus, the message of Paul and the vivid witness of

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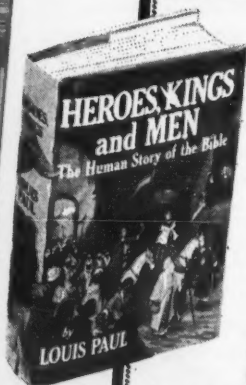
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Heroes, Kings and Men
By LOUIS PAUL. \$4 at all bookstores. DIAL PRESS

John, the Evangelist. I find this author one of the most articulate and understandable theologians of our time.

VALLEY OF THE SHADOW, by Ward M. Millar (McKay, 241 pp., \$3.50).

A book of incredible adventure. This is the story of the author's miraculous escape from the Korean Reds after his airship failed and, having parachuted into enemy territory, he was captured. Not the least of the difficulties overcome was the fact that both his legs were broken when he bailed out. The story of how this man hoarded food, designed crawling boards and set out to cross Korea on his hands and knees, and then, after recapture and a second escape, was found and helped by Christian North Koreans, is climaxed by his final escape under a storm of enemy rifle fire.

COLLECTIVISM ON THE CAMPUS, by E. Merrill Root (Devin-Adair, \$5).

Here is an imperative volume that should be in every library of the United States of America, particularly in every college and university library; equally in high school libraries—and I recommend it unqualifiedly to my brother preachers. The battle for the mind of youth in our American colleges is aflame all along the educational front in America. If the smile of the vodka drinkers at Geneva deflects our interest and concern, then it will be just too bad for freedom. This author deals with particulars, documents his facts and gives you an index to guide your search and save you time.

LUTHER, by Rudolf Thiel (Muhlenberg, 492 pp., \$5).

To date, this is the finest story and the most authentic that has been written about Martin Luther. Across these pages this mighty reformer moves in a luminous panorama and as he moves, there comes alive the faith that "shattered the Middle Ages." The author gives us a summary of the impressions Luther made on his enemies—what they thought about the heretic. But also these critics and opponents are presented as seen from Luther's position. A magnificent volume that comprehends the Reformation story and the life of the man who, under God, more than any other, was responsible for it.

THE PRAYERS OF JESUS, by Ralph Spaulding Cushman (Abingdon, 125 pp., \$1.75).

In prose and verse, this writer of confirmed distinction brings to us the poignant prayers of Jesus with new insights.

HEROES, KINGS AND MEN, by Louis Paul (Dial Press, 409 pp., \$4).

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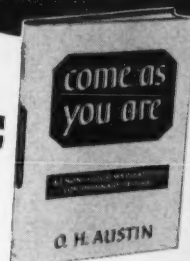
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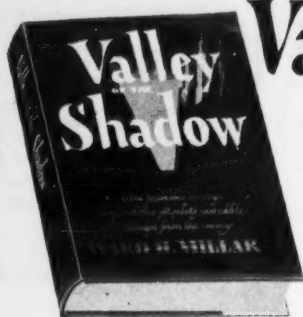
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My Lenten Reading This Year

ASIDE from daily morning devotions with Mrs. Poling, in recent months I have reviewed many devotional books that are pointed toward the Lenten season and Easter. Personally, among these I have found the following particularly helpful.

First and always, I begin with Thomas à Kempis' *THE IMITATION OF CHRIST*. Presently I have a lovely little volume that was given me by a friend in London. Year after year, the devotional language alone, the innermost searchings of the author's mind and soul, are rewarding. *THE PRAYERS OF JESUS WITH MEDITATIONS AND VERSE FOR DEVOTIONAL USE (Abingdon)* is a characteristic little volume from Ralph Spaulding Cushman, Bishop retired of the Methodist Church. Dr. Cushman is one of the most helpful of all the poets, past and contemporary, who write in the devotional field.

Another stimulating book is *LOVE SPEAKS FROM THE CROSS (Abingdon)*, by Leslie Badham, rector of the parish of Peppard, Oxfordshire, England, coming with new and deeply spiritual thoughts on the Seven Last Words. In brief prayers, Henry M. Edmonds, the long-time pastor of the Independent Presbyterian Church of Birmingham, Alabama, reveals his own spiritual stature and lifts a searching and often anguished heart to the Father of all comforts and mercies. The title is *BEGINNING THE DAY (Abingdon)*.

REDISCOVERING PRAYER (Association Press), by John L. Casteel, is an eloquent invitation to those who would "come and see" what actually working with God can mean in their own lives. The traditional forms of prayer—adoration, confession, thanksgiving, petition and intercession—are presented as inseparable, and the author gives guidance in learning how you may use each of these. I have found that "Life begins with a life of prayer" is the heart of this excellent devotional book.

Harry Emerson Fosdick's latest, *WHAT IS VITAL IN RELIGION (Harper)*, is announced as the last book of sermons that will appear from his pen. In these typical messages he preaches be-

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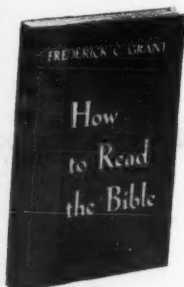
In this book, Dr. Grant, whose scholarly attainments are recognized throughout the Christian world, gives, in simple language, the results of his long study of the Bible. Dr. Grant's new book will deepen the reader's understanding of the Bible and will provide the beginner with an invaluable guide to a living knowledge of the Scriptures.

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By
DANIEL A. POLING

yond all controversy and goes deep into his own rich experience. In my student life, Dr. Fosdick's MEANING OF PRAYER (Association Press) did something for me that only the Bible itself out-matched, and to this day that little volume remains as my intimate companion. While it speaks for itself, WHAT IS VITAL IN RELIGION brings back old, treasured memories.

IN THE SECRET OF HAPPINESS (Doubleday), Billy Graham is himself in living letters on rich and poignant pages. These studies in the Beatitudes make happiness so real, so joyous, so all-comprehensive, that it possesses your mind, fills your heart and enfolds your very life. In the final chapter, the author gives his steps that lead to the very summit of Christian faith and achievement.

From the facile pen and rich ministry of Norman Vincent Peale comes INSPIRING MESSAGES FOR DAILY LIVING (Prentice-Hall), heartwarming, always realistic and often keenly poignant. Here are ideas that, as Dr. Peale expresses it, "transform the lives of hundreds of thousands of people and that can change your life now." The paragraphs and brief chapters are so arranged, so concisely edited and written that, even in your busiest day, you can find the few minutes required to appropriate them.

THE COMPACT TREASURY OF INSPIRATION (Hawthorn) is a beautiful little volume edited by Kenneth Seeman Giniger. It is an inspiring collection of great stories, articles, poems and hymns which have given consolation and courage to uncounted millions.

Finally, Mrs. Poling and I have been reading together THE MODERN NEW TESTAMENT (A. J. Holman). This is the very fine translation by George M. Lamsa from original Aramaic sources. Of all modern translations, this is, for me, the most rewarding, for it, more than any other, lifts from their possible obscurity some of the most gracious and meaningful words of Jesus. Dr. Lamsa is particularly helpful in dealing with idioms and in translating the miracles.

THE END



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SHALL WE TOLERATE THOSE FLYING SALOONS?

(Continued from page 53)

is against the practice and we will serve neither cocktails nor other forms of intoxicants."

These lines are now serving liquor. What started it?

One major airline serving the New York to Miami "race-track run" takes the "credit" for starting it domestically in 1950. It felt that red-carpet treatment with drinks at \$1 each (with no limit) would not only bring in business but provide passengers with "appetizers, relaxation and a sense of luxury." Representatives of this airline say the company does not make money on the service, and yet it has no intention of giving it up.

Another major airline flying to Miami held off serving beverages for two years but finally "gave in to the competition." Gradually liquor went aboard on flights to other parts of the country, and more airlines "gave in to meet the competition."

Today it is on record that several airline spokesmen have declared in effect: "We wish the idea had never come up. It's been just one big headache. If only the airlines could get together and agree to stop, we would be ready tomorrow."

Why can't it be that simple? Because two or three major companies insist upon serving liquor.

What is being done to help them see the light? Senator Strom Thurmond, (D., S.C.) told this reporter that he has already written the CAB requesting that it impose a ban on serving liquor aboard commercial airliners. Also, "if nothing is done by the CAB, then it is highly probable that I will introduce legislation during this session of Congress that will impose federal restrictions on this menace to public safety."

Representative Thomas J. Lane (D., Mass.) also told this reporter, "I have been hoping that the airlines concerned would take some action to banish the serving of liquor in the air, but evidently they do not care to do so. I plan to introduce legislation in this session of Congress to make it a federal crime to serve liquor aloft."

Congressman Lane further stated that "the practice of serving liquor 'upstairs' is a contradiction of all other safety measures. It is a thoughtless invitation to a new kind of disaster, which, fortunately, has not yet occurred. That it will happen is inevitable, unless this practice is stopped."

It is also reliably stated in Washington that the Subcommittee on Transportation and Communication will soon begin extensive hearings on aviation legislation and "the permissive attitude of the CAB."

There is growing evidence that either CAB or the airlines are going to be forced one way or another to either eliminate, or drastically control, liquor serving aloft.

There is an ironic factor to this whole business. Numerous executives of airlines have told this reporter, off record, of course, that they would be very happy if liquor were not served on airplanes. Most of them lose money on the service; it is a messy business; it takes the time of flight personnel; it takes up pay-load space; it has caused trouble; and now it is creating a national issue.

Another ironic point is that the airlines have always made safety their most important goal. They spare no expense to maintain fabulous safety records. Their overhaul bases are a marvel of scientific and engineering skill. Their pilots and stewardesses and stewards are trained to perfection. Their weather observation and training challenges the best in the world. Their adoption of advanced equipment in the electronic field such as radar is quick and every aviation safety item is explored and adopted if helpful.

Yet, one passenger could brush this all aside with the swish of a bottle.

WHAT can individuals do about the problem?

1. Register objections with Senators and Congressmen and urge legislation outlawing liquor aboard commercial aircraft.

2. Inform the Civil Aeronautics Board in Washington of your own unfortunate experiences caused by the serving of liquor in planes.

3. Express your opinion to the House Interstate and Foreign Commerce Committee, Washington, and to the Senate Interstate and Foreign Commerce Committee, Washington.

4. Select airlines that do not serve liquor whenever possible and let the airline know why you have done this.

5. Write to the executives of airlines expressing your position. In the pockets on the back of the seats in most planes there is a card asking how you have enjoyed your trip and for recommendations for improvement. Use these cards, write your opinions and send them in.

6. If you are asked whether you would like a cocktail, not only say no, but express your objection to paying for the drinks others are consuming. On many luxury flights, cocktails are served "free" but all the passengers are actually paying for them.

7. Compliment airlines which do not serve liquor—from the ticket counter to the president's office. **THE END**

RICHEST PEOPLE

(Continued from page 28)

a 'love box' on the piano—and played some of her hymns. And the money was always there to send her a little cash gift, or to buy her some luxury."

They gave her a radio, a new rug for her floor, warm blankets, flowers, a birthday cake. They arranged for her hymns to be sung over the radio as a surprise for her last birthday.

This loving ministry went on for several happy years, until the old hymn writer was called above to join the heavenly choir. The day her gentle soul soared on, I was reading a letter in her feeble, fine handwriting: "I never feel forgotten any more since you wrote that article about me." I was at that moment the wealthiest person in the world!

In 1946, I wrote about Kenneth S. Keyes, top-flight Florida realtor, who not only tithes his income and the profits of his vast business, but also spends most of his time inspiring other people to tithe. I called it "The Things That Are God's." Only one other article of mine ever brought in so much fan mail.

Among one batch was a letter from a blind minister, recently retired. Did Mr. Keyes, through his knowledge of real estate, know of a place in Florida where a blind minister and his wife could live on a small pension? The snow made it very difficult for blind persons to get around in the winter.

So began my correspondence, extending over years, with the Reverend Clarence E. Post, whose typed replies, so bravely bright, sometimes ran off the page. I learned that he had been pastor of his church for twenty-two years. At first, his salary had been \$200 a year, increased, in later years, to \$600. Try as they would, they had not been able to save any money against a rainy day.

Through his wife's reading of CHRISTIAN HERALD, he knew about the Memorial Home Community at Penney Farms, near Green Cove Springs, Florida. His dream was to live in one of those beautiful little apartments, preach occasionally, garden a bit, and have the companionship of other retired ministers and their wives. But they had never taken in a blind man!

Yet he in the snow, and I in the sun, would go around dreaming of the Clarence Posts at Penney Farms. Soon my hazy dreaming shaped itself into a short story, which I called "The Lord Shall Preserve Thy Going Out." It told of an imaginary blind minister and his angel of a wife who were finally admitted into the Memorial Home Community family, after months of breathless suspense; and of their grateful joy

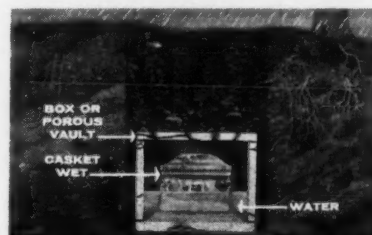
(Continued on page 61)



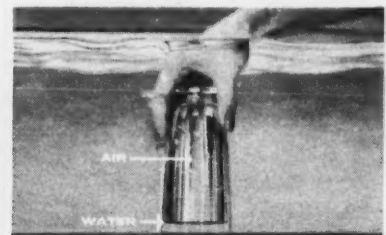
When you are the one who must know "what to do"

They have turned to you in their loss. And suddenly you are on your way to give strength and gentle understanding. You are the one who must make the difficult decisions. You must see that things are done as they

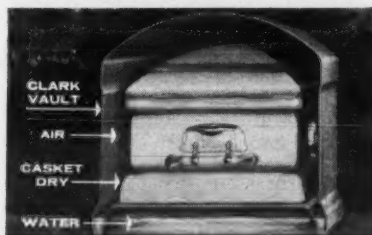
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LINCOLN'S DEATH AND LIQUOR

By RUSSELL O. BERG

PERHAPS it was a coincidence. But the weight of evidence suggests that it was more than this. The facts lead to the conclusion that alcohol contributed shamefully and substantially to the events which culminated on the night of April 14, 1865, when a bullet crashed into Abraham Lincoln's brain.

The city of Washington was a place of many moods on that fateful Friday evening. The Confederacy had fallen. Jefferson Davis and his cabinet had left Richmond on the second of April. A week later General Lee had surrendered at Appomattox. The predominating mood in Washington was relief that the long, bitter, bloody "Brother's War" was over.

Most of the North was in a mood of jubilation, and for many that meant, as it would today, "Let's get drunk and celebrate!" Many of those who sympathized with the South were in a mood of disappointment, despair or vengeance. Some of them drowned their disappointment in alcohol. A drink of "excellent" whiskey could be had for five cents. In his book, "The Day Lincoln Was Shot," Jim Bishop writes, "A good

breakfast consisted of steak, oysters, ham and eggs, hominy grits and whiskey."

Lincoln, of course, was disliked by the South, and was by no means popular with all in the North. A pigeonhole in his desk held an envelope labeled "Assassination." It contained 80 threats, some incredibly obscene or profane, to his life. He had been shot at once, as a hole in his hat testified. The task of guarding him was not made easier by Lincoln's feeling that if someone were determined to kill him, he would. He disliked being always watched, and in a time when emotions ran high, he sometimes went out without a guard.

John Wilkes Booth's first plan was to "capture" Lincoln, take him to Richmond and thus force an exchange of prisoners. For six months he worked on this plan, along with his fellow conspirators, Lewis Paine, a young giant, George Atzerodt, David Herold, Samuel Arnold, Michael O'Laughlin, and John Surratt, son of the woman who kept the boarding house where the plans were discussed.

It was rumored Lincoln was to attend (Continued on page 63)

RICHEST PEOPLE

(Continued from page 59)

that, at the evening of their lives, God had brought them home.

We had been corresponding for some time with the office at the Community, with nothing definite decided. Now I sent the superintendent a carbon copy of the manuscript story I was sending to CHRISTIAN HERALD.

And again the miracle happened! Memorial Home Community opened its hospitable doors to the blind minister and his wife, and so all ended happily, just as I had made it end in my fiction piece. No millionaire was richer than I!

Then there was the story of Willie Lee Buffington. When I received my first letter from him, he was a struggling "poor white," living in the backwoods of South Carolina, where a poverty-stricken multitude eked out a bare existence among the shacks in the cotton.

His letter was simple and direct. Did I have a book I could spare him? It need not be new, but it should be a good book. If so, would I mail it to him, so that he could give it to a Negro neighbor, who had none? If I couldn't spare a book, then would I kindly refund the stamp he had used on my letter, so that he could mail a similar request to someone else?

The eyes of my soul read something fine between the poorly typed lines of this stranger's letter. I wrote, asking him to start at the beginning, like a book, and tell me all about himself—especially about how his campaign was coming.

When I received his long, eager reply, I knew I could give this young mill hand something even better than a book! I could write an article about his new little "Faith Cabin Library," the result of his written pleas for "used good books"; and of his deep longing to make it the first link of an ever-growing chain of similar little libraries, full of the character-building power of good reading, to feed the book-hungry multitude in his native backwoods.

I called the article "Joy Bells Ringing," and it appeared in a Christmas issue of CHRISTIAN HERALD. It was the first time that the appealing story of this white lad's concern for his Negro neighbors had ever appeared in a national magazine. In later years, articles about "Book" Buffington appeared in *Saturday Evening Post*, *Reader's Digest*, *American Magazine*, *Coronet*, *Guideposts*, *Kiwanis Magazine*, and other fine publications; but CHRISTIAN HERALD blazed the trail.

The reader response to my article was instant and tremendous! Fired with enthusiasm, churches and clubs,

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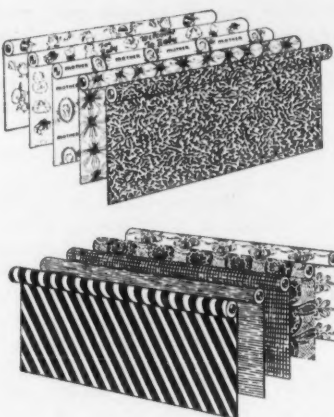


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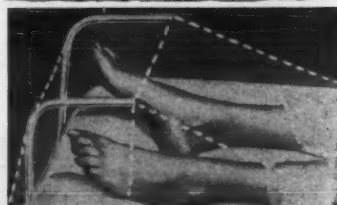
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schools and societies set out to collect books by the ton for young Buffington. The president of the Ministerial Association of Iowa City, Iowa, inspired the whole city to join his book crusade. Everybody co-operated—Jews, Catholics, Protestants, and people who belonged to no formal creed, but "believed in such a good cause."

Six thousand books were shipped, freight-paid; later the figure rose to ten thousand. When the treasure arrived at its destination, the awed joy of the recipients knew no bounds.

The Iowa City drive for books was only one of many, sparked by that CHRISTIAN HERALD article. Three years later, I wrote another story about Willie Lee's dream, "The Brotherhood of Books," for CHRISTIAN HERALD; and then still another, for *Lutheran Standard*. These brought in more good used books for the cabins in the cotton, adding more links to his chain of libraries.

Does writing bring rewards? Yes, even writing a letter! I wrote one to Dave Elman, then directing radio's "Hobby-Lobby." The people he presented on his program, I wrote, were all busily collecting things for themselves. Would he be interested in presenting a young man whose strange hobby was collecting things for others?

Indeed, he would, replied Dave Elman, and straightway invited the thrilled but scared Willie Lee to appear not once, but twice, on his radio program, to tell of his "hobby," and make an appeal for books. So many poured in, as a result, that a special Hobby-Lobby library had to be built to house them all!

While Buffington was steadily building more cabin libraries for others—"Others" is his life's motto—he was striving, against terrific odds, to "earn his learning." He got off to a late start. He was 26 years old, with a wife and two children to support, before he was graduated from high school. He worked in the mill all day; then went to school at night. He had his blue moments. From Furman University, he wrote me: "I am pressed for time. It is more or less of a job to be a husband, father, student, and work week ends in a grocery store—"

From Crozer Seminary, Chester, Pa., he wrote me: "I sometimes wonder if I should not give less attention to this book work, and try to get a small church while I am in the seminary. But I know that this library mission is serving a wider field and a greater number than I could possibly serve as pastor. The idea occurs to me only in times of crisis—when the gas and light bills come due, and I have no funds. It is the acid test of one's religion, sometimes, to hold on to an ideal when it seemingly does not pay." From the University of Pennsylvania, he wrote

me: "It will be a happy day when I leave here with the M.A. degree, and then turn Southward again. Perhaps I can take a position in some Negro college, thus contributing my little, and at the same time give what time I can to Faith Cabin Libraries."

He can give all of his time to them now! The Board of Trustees of Paine College, Augusta, Georgia, in 1951 made Faith Cabin Library an extension of the college, supported by the Division of National Missions and the Woman's Division of the Board of Missions of the Methodist Church. These agencies supply his salary, as Director of Faith Cabin Library. And there are no less than 79 "links" now in the library chain, with more in the offing!

In a recent letter to me, Willie Lee Buffington wrote: "When 'Joybells Ringing' appeared in 1935—my first year in college—there were CHRISTIAN HERALD friends who shared their books—and they still do! Some CHRISTIAN HERALD readers helped 'keep body and soul together' during those years



when I was a college and seminary student! Without your articles and the friends they brought me, we might have become discouraged in the fight for knowledge, and would never have been prepared for this service at Paine College."

When I was gathering material for the Willie Lee articles, Buffington told me about his devout old granny who took him into her cabin home when his mother died. He was a little lad then, and Granny told him stories from the only book she possessed—the Bible. The one she loved most to tell him was about the little lad who gave his lunch—all he had!—to the Lord, and it fed the multitude.

"All you need do, Willie," she told him "is put your little bit into the Lord's hand, and ask Him to bless it. He makes the miracle!"

Since then, never a serious article of mine has been mailed before I have visualized myself placing the manuscript in the Lord's multiplying hand, and saying: "Here, Lord, is my little bit. Please, bless it—and make the miracle!"

The Lord has never failed—and I know He never will. Once Willie Lee wrote me, wistfully, "I wish I could give you something!" He has. Something precious beyond words. THE END

LINCOLN'S DEATH

(Continued from page 60)

Ford's Theater on January 18. A trap was set. The lights would be put out, the President would be seized, tied, hurried to a wagon. But Lincoln failed to attend the theater that night. On March 20 another attempt was made to capture Lincoln. It had been announced that he was to attend a performance at the Soldier's Home that afternoon. The conspirators made plans to surround the carriage, take the President. But they saw it was not the long, gaunt figure of Lincoln riding in the carriage. These were only two of a number of attempts. These failures caused some of the conspirators to drop out, leaving Booth, Paine, Atzerodt and Herold—an "actor, a stupid killer, a drunkard and a boy." While these were attempts at capture, Booth had begun to think of killing Lincoln.

Booth's plans grew until they included the killing of a number of government officials. He had begun to drink more heavily than usual. John Deery, who had a billiard parlor and bar often visited by Booth, writes, "For a period of about ten days before the assassination, he visited my place every day . . . the particular thing that attracted my attention . . . was the amazing quantity of liquor he drank in my billiard parlors. . . . During the last week in Washington he sometimes drank at my bar as much as a quart of brandy in the space of less than two hours."

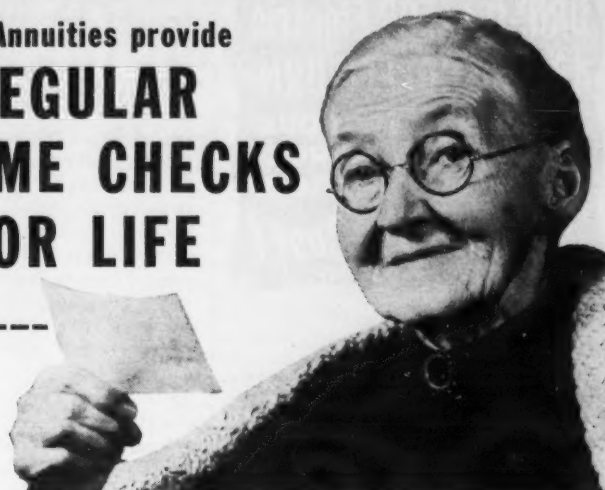
Booth heard on the morning of the 14th that Lincoln was to attend Ford's Theater that night to see Laura Keane in "Our American Cousin." He made plans, which included talking with Paine, Atzerodt and Herold; boring a hole through the door of the President's box, so that he could see into it; gouging out some plaster so that he could place one end of a wooden bar in it to hold the hallway door so that no one could easily reach him after the deed; and estimating the time when only one actor would be on stage to be 10:15.

After six, Booth invited the theater stagehands to the saloon next door, for drinks.

Lincoln's night guard at the theater was John F. Parker. In his first year as a policeman he was tried before the Police Board, found guilty and transferred. He was later charged with insulting a woman; later with abusing a superior officer. He was caught sleeping in a streetcar; he was afterward accused of being drunk and disorderly in a house of prostitution. He was acquitted, to be charged later with not patrolling his post. This human zero, this "little end of nothing," as

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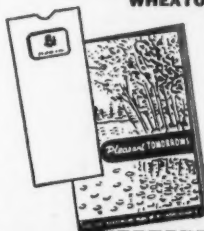
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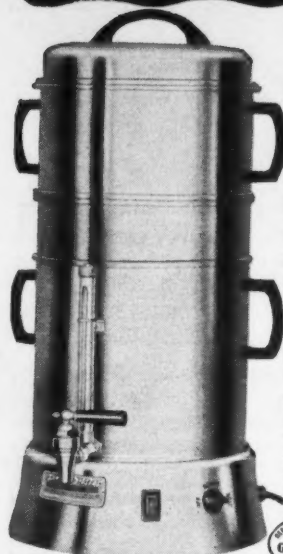
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Carl Sandburg aptly describes him, was the man who was to guard Lincoln that night!

Lincoln and his wife arrived after the play had begun. Lincoln had wanted General and Mrs. Grant to accompany them; they had other plans, so a Major Rathbone and his fiancée came with them. Officer Parker, just before nine, became either bored or thirsty, walked out of the theater, and into the saloon next door, with one or two friends. After 10 o'clock he was not heard from until next morning. The amazing fact is that he was not dismissed from the police force until three years later—and then for sleeping on his beat!

Just before 10 o'clock Booth went into the saloon and asked for whiskey. He saw that Parker was still drinking. Booth left and went into the theater, where he was well known, walked quietly from the stage, upstairs and through the hallway leading to the President's box. It was almost exactly 10:15. He set the board that would hold the hallway door. Through the hole he had drilled he saw Lincoln sitting in an upholstered rocking chair. He pulled out a dagger and a small derring, opened the box door, aimed and fired. The ball entered Lincoln's skull behind the left ear. The man who had led his people through the Civil War slumped in his chair.

Major Rathbone grappled with Booth, and received a bad dagger-gash in his right arm in return. Booth jumped from the President's box toward the stage. His boot-spur caught on the Union flag draped on the box-front. This threw him off balance, and he broke a leg bone as he landed. He hobbled quickly across the stage, toward his waiting horse. He painfully mounted and rode swiftly away.

At about the same minute Booth fired his shot, Paine was repeatedly stabbing Secretary of State Seward,

who escaped death partly because he was wearing a steel collar to heal a previous injury. Still he and three or four other persons who tried to protect him received ugly gashes from the frenzied young giant. Paine whirled downstairs and away on his horse.

Booth, of course, had figured out his escape route. If he could get into southern Maryland he would, he thought, be among friends. He and Herold rode out separately over the Navy Yard Bridge. They arrived in Surrattsville at midnight. At the hotel or tavern owned by Mrs. Surratt they were handed a carbine, ammunition, field glasses, and a bottle of whiskey, some of which they drank, though they were there only about five minutes. Paine had not yet showed up.

THEY rode on. Booth's broken leg was making riding almost unbearable. They went to Dr. Mudd's home, wakened him, had him treat the leg. Later, and for days, Booth, with a \$50,000 reward out for him, was hiding out, handed from one sympathizer to another. He was kept supplied with liquor, food and newspapers—for he was greatly interested in what the country thought of his deed, and disappointed when he learned. He was finally cornered in a barn near Bowling Green, Virginia. Booth, on crutches, was ordered to come out. The barn was set on fire. A young soldier, against orders, shot him—or did he, as some said, shoot himself? He lingered for a while, then died. Herold, Paine, Atzerodt and Mrs. Surratt were hanged.

Lincoln's death stunned the nation. The bells that so recently rang out to mark the war's end now tolled as the funeral train slowly carried Lincoln back to Springfield.

The people put the blame on John Wilkes Booth. They could also have put some of it on alcohol. **THE END**

GOD'S HELP IS AVAILABLE TO YOU

(Continued from page 34)

me strength. The secret was this: my prayer was one of absolute and complete surrender. Weary and discouraged by living upon my meager power, I had thrown myself upon God, saying: "Anything You want to do with me, O God, is all right. I give my life to Thee. I am in Thy hands."

I had said that often before and had meant it after a fashion, but the surrender now was not partial but complete. Since then the high tide of that experience has ebbed, flowed but the shallows have never reappeared. By a constant daily surrender to God I have discovered that the Divine Power is available for my life. I would not exchange this secret for anything in the

world. Prominent, therefore, in the message of a better life is the technique of self-surrender. This means that it is God working in the life, Who reconstructs a man's personality and releases his powers to overcome his defeats and frustrations.

In 1932, I became the pastor of Marble Collegiate Church in New York, when my boyish inferiority complex, which has been a problem all my life, reasserted itself once more for I was succeeding in this pulpit one of the most distinguished ministers of our day and generation, the Reverend Daniel A. Poling. Dr. Poling had been gone from Marble Collegiate for two years and nine months, but even so I

felt that I might suffer by comparison with his eloquent and distinguished sermons. However, Dr. Poling soon showed to me that he was my friend and brother, and in the years that have followed I have always referred to him as "my pastor."

When I came to Marble Collegiate, we were probably at the bottom of the depression. It was one of the most dismal periods in the history of New York and indeed of the nation. Men were jumping out of windows, blowing their brains out, having nervous breakdowns, having heart attacks. People were walking the streets, unable to get jobs. Everyone was frightened, discouraged and in many cases utterly defeated. This atmosphere made such a profound impression on me that I could not in any sense preach an academic sermon and felt that I had to address myself to human needs that were all around me.

During Dr. Poling's ministry the church had been filled with people at every service. He had been gone for such a long period of time that the congregation had dwindled and there was a spirit of discouragement in the church itself. Again I looked around me at empty balconies. Yet I believed that the message that would help and save was in the Gospel of Christ, and I began simply to preach to discouraged, brokenhearted, frustrated, nervous people that there was healing and power and renewal and recovery if they would only practice the simple principles which Jesus taught.

I never preached that material success would come to anyone through the practice of the Gospel. But it is a fact that if one conditions his life to right thinking, right doing, right relationships with other people, he develops the characteristics and principles and type of personality to do his job well; as a result, old failure tendencies fall away and there is a new creativeness in his life.

If, however, his purpose in accepting the Gospel of Christ, is to improve himself materially, he will be frustrated by this diabolical perversion of the Gospel.

It is put within every man's nature to want to make the most of himself, to do the very best he can with his life. Anyone who does not have that feeling is out of harmony with God. We are children of God and there is a dignity within us which causes us to want to make the greatest contribution we can to our day and generation and release all our powers to do a constructive and creative job during our lifetime. Thus, I began to preach and teach that one need not feel defeated or finished or that life had no further opportunities. Gradually people began to listen to this message. Then they came with



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personal problems, stating that they wanted private interviews to learn how they might overcome difficulties and frustrations and improve themselves.

Here I realized my own deficiency. I had never been trained in psychological or psychiatric understanding. My training had been entirely academic, theological and biblical. A man would come to me and say, "This is my problem—" and I was naive enough to think that it was; later I became suspicious that what he said was the problem was only a symptom of a deeper problem within his personality and nature.

Therefore, I went to my friend, Dr. Clarence W. Lieb, who was my private physician, and asked him if he knew of a Christian psychiatrist who might work with me to help me understand human nature more adequately. He brought me in contact with a man who has since become my great friend and associate, Dr. Smiley Blanton. We began to pool our therapy—the therapy of Christianity and the therapy of psychiatry. In the early days I would bring to him a case with which I was working and outline it to him; he would give me his insight which helped me to understand better; I would then apply the principles of Christianity to the problem. Later on he began to see the people himself and then brought in an assistant. Thus there developed what was known as the Marble Collegiate Religio-Psychiatric Counseling Service, now the American Foundation for Religion and Psychiatry, occupying a suite of offices in a building adjacent to the church. By the application of the Christian religion plus the insight of psychiatry, remarkable rehabilitations of personality have resulted.

We discovered that we could get people to stop hating, to stop feeling inferior, to learn the principles of faith as contrasted with those of anxiety and fear, if we could get people to become cleansed of their guilt and to live the healthy, wholesome, principles of Jesus—their lives were so vastly improved as to constitute a transformation. We observed so many amazing, human experiences that we began to keep a record and then to tell the story of all that had taken place in human lives.

We discovered that many people were bewildered by the assertion that Christianity could help them in a practical sense, for they had never been taught to think of Christianity as having to do with the whole aspect of their lives—body, mind and soul as well as personal relations, job activities and their function in society. I had long observed the practice of such religious groups as Christian Science, Unity and metaphysical organizations. I observed that they all outlined in a simple one-two-three form, the "how" of the spiritual life. Again and again I was con-

fronted with people who had abandoned the old-line churches to embrace one of these groups who told me that the reason they did it was that they were instructed by them in a simple, formula fashion, how to go about getting results in their lives. They complained that in the regular churches they were told to be good, to have faith, to pray, to love, but were not told *how* to be good, *how* to have faith, *how* to pray or *how* to love.

We, therefore, worked out a series of simple techniques from the Bible itself, explaining in formula fashion, by the technique idea, how one could go about overcoming fear, or getting hate out of his system, or defeating an inferiority complex or getting rid of guilt. These principles I outlined simply in books and sermons, radio talks, TV appearances, booklets, How-Cards, and by every medium possible by which I could reach people with the simple, scientific, Christian procedure that could remake their lives. I was interested in only one thing: changing people's lives. I merely employed new methods.

THERE is, of course, always the danger of over-simplification in utilizing the one-two-three-how procedure. Yet, it has been our experience that the beneficial results obtained far outweighed any deficiencies this procedure might have. I have felt that often in the past the failure of the church to implement the Gospel so as to bring about changed lives was due to the fact that people were permitted to be hearers of the Word but not doers. There *must* come a time when one activates that which he knows and proceeds to employ the principles enunciated by Jesus to get a specific result in his life.

It has been interesting also to note that even the most highly educated people prefer the simple outline of definite steps to take, and have testified that the reduction of the message to an easily understood and simply applied formula has given them a totally new insight into the relationship of the Christian message to their lives and to their usefulness to society.

The simple message is this: that if we listen to the Gospel, and if it is outlined precisely how it may be employed, and if one will believe and do and keep on doing—persistently until he masters the technique—real results can be brought to pass. The fact that this is reduced to simplicity does not mean that it is made easy. There is no such thing as easy religion; in fact, there is nothing easy in this world that is of worth or value. Always, it is necessary for the person, in the application of this method, to evaluate scrupulously and honestly his own life

and make a definite break with anything in his experience that is wrong and incompatible with the spirit of Christ. Results are obtained, even on the simple formula basis, only by patience, perseverance, effort and oftentimes real struggle.

Over a period of years I have made an effort to enlist men for more dedicated service to Jesus Christ. As a boy, and as a preacher's son, I found myself questioning why men did not show as much interest in Christianity and in the church as women did. While some of the finest men of my boyhood days were staunch supporters of the church, yet I noticed that increasingly the church was losing its hold upon men, at least from the standpoint of active participation in its work and from a profound influence of the Gospel in their daily lives and inner experiences. I was always troubled as a boy by the attitude of the man in the street toward the preacher. Ministers had a kind of talk that was different from that of other men, and this seemed to make businessmen act strangely in their presence. They watched themselves to speak more correctly when in the presence of a minister, and I often had a feeling that they breathed a sigh of relief when the servant of God took himself from their midst. In fact, in time, I came to believe that ministers were a queer breed, and it was this as much as anything else that caused me to resist going into the ministry.

Of course, there were outstanding exceptions to this attitude. My own father was one of them, for he was always a man among men, and I saw in him and in others that there did not need to be a barrier between mankind generally and ministers. I used to sit in churches, however, and count the relative percentages of men and women in the congregation, and note that the feminine far outnumbered the masculine members.

One night in New York I attended and spoke at a very large gathering of early-middle-aged men; the average age in this particular crowd was somewhere in the late thirties or early forties. They were outstanding, alert, vigorous, dynamic business and professional men. I made inquiry and it was the general consensus that only a minor percentage of these men were actively interested in church life.

It came over me then with a tremendous surge of importance that we needed to recruit the vast and amazing manpower available to the Christian church.

I had a definite spiritual experience that night, sitting at that head table, similar to the one I had years ago at Walpole. I told the Lord that if He would guide me, I would do everything
(Continued on page 71)

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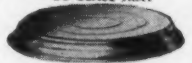
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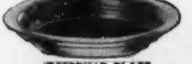
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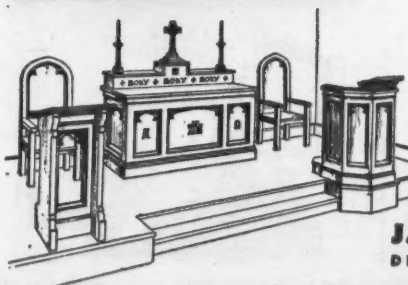
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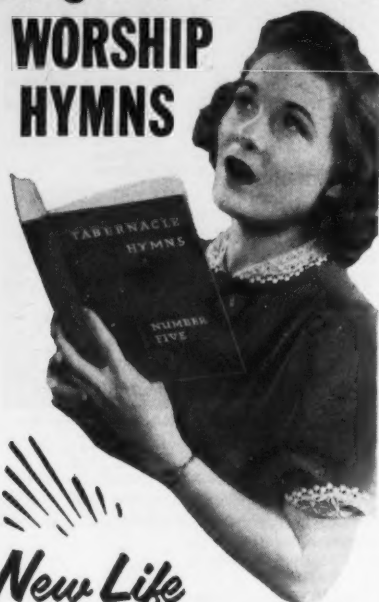
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successful teaching methods

Variety Keeps Teachers Happy and Pupils Attentive

By WILLIAM S. HOCKMAN

Reviving a Teacher

What can be done when a teacher's interest begins to slip?

When the sparkle and joy goes out of his work, many things can restore it. Sometimes it can be a small thing. That was the case of a teacher of fifth-grade boys in the Junior Department.

He was given fifth-grade boys every year. That was one of the sure things in his life! There was a second certainty, too: they would be a lively bunch. He liked to teach, but it was their liveliness that discouraged and made him think he should give up. Keeping these prankish boys in line was getting on his nerves. Every session had some sort of high jinks. When church school adjourned for the summer he toyed with the idea of resigning.

But he didn't. And now he looks forward to Sunday morning. He likes his class. It's composed of fifth graders. They meet in the same room. His discipline problems have just about vanished. The pupils will even work on their notebooks.

Why the change? This year he has a mixed class—boys and girls. What a difference! He wasn't sure at first whether he liked the idea, but after a Sunday or two he was sold. He says it did something to him. It perked up his interest. His attitude changed—he was no longer bored. The girls were responsive; they liked the idea of hav-



ing a man for a teacher. He made more effort. The class did, too.

Here it was a mixed class that revived a teacher. Other things will do it for others. Let's share our experiences.

Mixed Grades for Senior Highs

What about grading in the senior-high-school level? Should classes be formed along public-school grade lines (10th, 11th and 12th grades separate) or should the classes be made up of young people from all three grades?

Mrs. A. Herbert DeLong of the First Presbyterian Church, Glens Falls, New York, likes to mix the grades.

"For some seven years," she says, "I have mixed the grades in forming our classes each fall. It gives me a chance to balance the classes. I can spread the leaders around; put several of the quiet ones in each class. The twelfth graders give the leadership; the tenth graders are good followers. The eleventh graders are beginning to take hold.

"I balance out the classes evenly on boys and girls. This is important. I look back over the attendance records so that I don't get all the irregulars in one class, but distribute them around. Lastly, I try to suit the pupils to the teachers."

This sounded pretty good. I asked what the young people thought of it.





"They love it," she said, and went on to add, "they would not be happy with any other plan. They are eager to see the lists of names when they are posted on the door of each classroom. They like the idea of a new teacher every year. They're for it."

So far so good! But what about the teachers? They like it too. They say the older members pitch right in on the discussions. They will take assignments quicker. The "juniors" learn fast. They expect to take over next year. The older ones pull the tenth graders along. A new class stimulates them to do their best.

Next, I went to the young people themselves: did they like the scheme? They did. In fact they seemed to think that it was the only right way that classes could be formed. There are other ways, to be sure, but here is a plan that's working and a plan that has obviously several significant advantages. It might be worth a trial in some other church.

Project Teaching

While we don't hear as much talk about the "project method" of teaching as we used to hear, it is still widely



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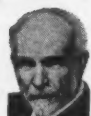
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used. Stripped down to essentials it simply means that learning takes place through doing; that teaching is accomplished by getting the children interested in doing something that looks important and worth while to them. Let's see how it works out in a concrete situation.

"Here at Central Methodist Church (Stockton, California) we had a problem class. It has 13 boys and four girls, all third graders. They are regular in attendance. Their parents are 'pillars' in the church and community, but two weeks after the new teacher took over she sent out an S.O.S."

That's the director of Christian education talking. He says he took over at once, there being much at stake—a fine class and a promising teacher.

"The lessons were on the history of worship. They referred to the Jewish Succoth, or Feast of Tabernacles. I suggested a project on this festival. Others liked the idea. A project would use up some of the energy of that lively group. Too, we could all learn about this type of teaching by doing a real project.

"We rearranged the unit to get the project synchronized with the Succoth observance in the local Jewish synagogue. Then we showed the lovely color filmstrip, *Thanksgiving With Jesus*¹. It pictures Jesus and His family building a succah on the roof of their house. The rest of that session we planned our trip to the synagogue.

"To condense, our field-trip took a whole morning, 9:30 to 12:00. First we met at the church to see a part of the film, *Your Neighbor Celebrates*². It gave us a lot of new words. We discussed each one—throg, lulav, citron, rabbi, tabernacle, ark, scroll, Torah, Succoth, succah, etc. This gave background for our visit. At the synagogue we saw the succah which the religious school had set up in the sanctuary. Its structure and meaning were explained to us. The cantor told us the story of the succah; chanted; and led in a prayer.

"During the week following, two of the fathers built the framework for our succah. We got palm fronds from the city. On Sunday the children cut them to proper length, tied them to the frame, and put up branches which they had brought. Various fruits were put in place. Soon our succah was complete. We decided to invite the fourth-grade children over to our room for a visit the next Sunday. We showed them our succah; told them of our visit to the synagogue, sang some harvest songs and one of the class read verses from Leviticus about Succoth, verses which the children had copied onto scrolls for themselves."

(Continued on next page)



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²Color or B & W, 25 minutes; from your local film library, or Anti-Defamation League, 327 S. La Salle St., Chicago.

GOD'S HELP IS AVAILABLE

(Continued from page 67)

in my power to bring about a great resurgence of dedication among the men of America to Christ and the church. Under God's guidance, I was soon offered an opportunity to lecture under lecture bureau auspices before business and industrial conventions. I have continued doing this for many years.

It then occurred to me that there were so many wonderful stories of how Christianity had operated in the lives of laymen that a magazine should be created to emphasize these experiences, and thus we began the *Guideposts*. We made a particular effort to place it in industry, so that working people in the mills and plants and offices might see that there are thousands of people in this country whose lives of achievement and influence and creative value are based squarely upon religious faith. People have expressed intense surprise that leaders in business, sports, the theater and other everyday fields are dedicated Christian people.

It long has been my feeling that if we can get businessmen and men in sports and men and women in the theater to fill their daily occupations and all the factors of their lives full of religious zeal and spirit, we can effect a religious revival of depth and continuity and transforming power in this country. And that is just what has been happening over a period of the last decade or more.

In connection with this effort, it seemed to me that the Gospel needed to be stated in simple, plain, easily understood language. Therefore, I have endeavored in magazine and newspaper articles, lectures, books, television and radio programs to outline the message of Jesus in non-sermonic, non-theological, everyday speech. Illustrations have been selected carefully which are most applicable to the daily experience of human beings. Always I have sought to be careful to maintain a sound, theological and biblical basis.

It is my humble judgment that everything in the Bible will work if you understand it, believe it, and practice it. My abiding and undeviating rule for religious faith is the spirit and teachings of Lord Jesus Christ. END

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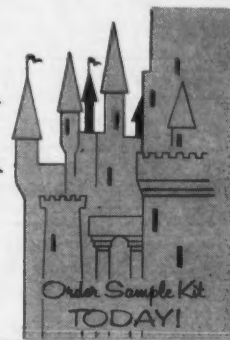
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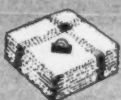
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SOMETHING ALL HIS OWN

(Continued from page 31)

"You haven't finished already, have you, Pete? Why you've hardly eaten a thing! And neither have you, Jim." Margaret looked at them accusingly. "What did you two do this afternoon—have an ice cream binge?"

"Nothing like that," answered Jim, feeling his son's eyes on him. "I just ate a bigger lunch than usual. I was expecting a sandwich supper."

"Me, too, Mom. We had hamburgers at the lunchroom and I ate two," Pete explained quickly. "And now I've got to study—geography test tomorrow." Before his mother could remonstrate, he was gone from the room and pounding up the stairs. Jeanie followed him, whimpering softly as she climbed the steps.

"Jim, you must take Jeanie to the vet right away. That knot on her side has grown so fast, and she seems in pain." Margaret's eyes were worried.

He wanted to tell her what the vet had said—that for Jeanie the humane thing to do was to put her to sleep. Jim wanted to tell her, but remembering his promise to his son he said only, "Yes, darling, I'll take care of it."

The moon was just coming up as Jim took the garbage out to the incinerator. The lot fell away sharply at the back to a little creek, and on the other side a wooded hill rose steeply. It was a grand place for a boy to roam. A boy and his dog.

They'd bought Jeanie eight years ago, right after the baby died. Pete had been desolate at the loss of his little sister Ann, probably because Jim and Margaret had prepared him so thoroughly for her coming. He had looked forward to the baby who, his parents told him, would be a sweet care and responsibility at first, and later a playmate and friend. On just such a night as this Ann had been born, tiny and fragile as a spring flower, but, to all appearances, perfect. She was a week old before the doctor told them of the heart condition. At first they had been disbelieving. "She's so perfect, so beautiful," Margaret had protested, "not even red like most babies—" and then the significance of her own words rushed over her, and she wept.

Ann lived to be three months old, and Pete was her devoted slave. Only when she was sleeping would the boy go out to play, and even then he would come to the kitchen door every few minutes to ask his mother, "Is Ann awake?" The child's absorption in his baby sister frightened Margaret. "It's almost as if he knows," she whispered to Jim. And yet no one knew their secret except the doctors who had examined little Ann.

Jim's eyes stung as he kicked his foot against the trunk of the big beech tree. Today thousands of babies with Ann's disability were being restored to health. Eight years ago the operation had been considered so risky that their doctors hadn't dared advise it.

As he turned back toward the house Jim saw Pete's lighted window. "Poor kid," he muttered. "He's not learning much geography tonight."

At breakfast Saturday morning Pete, in T shirt and jeans, announced quietly, "I'm going up on the hill today, Mom. I won't be here for lunch."

"I'll fix you some sandwiches to take along," Margaret offered. "Anyone going with you?"

"No," said Pete. "Just Jeanie."

"I know it's nice in the woods—it smells so good in spring." And then, because she always said it, "But be careful!"

And, just as always, Jim and Pete laughed at Margaret's warning, and Pete gave the usual reply, "If I see a bear I'll bring it to you, Mom." If Margaret noticed any strain in either the laughter or Pete's voice, she didn't comment.

Jim was glad he hadn't planned to go to the office today. He'd brought home a brief to work on tonight, or maybe tomorrow. There were dozens of things to be done around the house and yard—he'd start by putting up the screens and later he'd work in the roses. As he banged the kitchen door Jeanie got up slowly from the bottom step where she'd been sunning herself and followed him out to the garage. Her eyes looked dull this morning and her nose felt dry and hot as Jim stooped down to fondle her long ears. He thought of the many times he'd passed her by on his way to or from work without a word or a pat. "I'm sorry, Jeanie, I'm sorry. You're a good girl," he murmured, resting his cheek for a moment against her silky head.

THE back door slammed. Jeanie turned at the sound of Pete's whistle and trotted heavily out of the garage. Jim followed her into the sunshine and watched the two as they went down the rock walk toward the creek. Pete was wearing his scout pack on his shoulders. He looked suddenly small and young and Jim opened his mouth to call him back. Then at the water's edge the boy turned and looked back at his father standing there alone, and as if to reassure him, Pete raised his hand in brief goodbye.

He should never have agreed to let Pete take the dog to the vet's alone, thought Jim. He should have done it himself or, better still, left Jeanie there

the other day. Pete was too young for an experience like this—it might leave a mark on him, a wound that might never heal properly. He could still go after him—but no, it was too late. He had turned the job over to Pete; he'd have to let him go through with it.

He was in no mood for putting up screens, Jim decided. Better to work in the roses. Prune them first, then dust them while the dew was on them, and when the sun was higher and hotter he'd loosen the winter-packed soil and work fertilizer around the bushes' roots. He'd always found a strange comfort and satisfaction in the feel of warm earth between his fingers.

He looked across the creek toward the hill but saw no sign of the boy and the dog. He pictured them wandering through the new green of the woods, the thin sweet song of birds filling the air about them, before they came to the town on the other side. Once Jeanie would have scared up a young rabbit at every tree stump and taken off like a streak in happy pursuit. Once she would have rummaged for adventure in every thicket and dug for treasure in the leafy mold.

Was it only a year ago, Jim wondered as he cut the dead canes from the Flame rosebush, that he had gone with Pete and Jeanie to the hill? It was a Sunday afternoon, warm and perfect, and they had stopped first at the creek to repair their crossing, re-locating some of the stepping stones washed downstream by the winter's rains. The little beagle pranced in big circles around them as they started up the hill, barking her delight at having Jim visit her hunting ground. Pete, slipping happily into the role of woodsman and scout, pointed out the tree where the bluebirds nested, the spot where he'd found the white arrowhead, the place where the wild strawberries grew. This was where Jeanie treed the 'possum last fall, and here was the stump where they discovered the nest of ground squirrels. And it was on the trunk of this tall cedar tree, right here, that he had found the live Walking Stick!

At last, when Jim was panting from the steep climb, they guided him under the branches of a fallen tree and through a dense thicket to their Secret Place, where a small spring trickled over broken, moss-covered rocks and the ferns were already raising their bowed heads toward the sun. Here the grass grew deep and soft and the violets and harebells bloomed thickly. Jeanie drank thirstily of the cool water, then threw herself on the ground to roll and stretch in a bed of white violets. Jim and Pete had laughed at her contortions, and Pete had said, "Jeanie likes it here. I guess she thinks it's Heaven!" (Continued on next page)

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Would the hill ever seem the same to the boy, Jim wondered, after today? Or would it be forever haunted by the memory of a small, scampering dog, an eager, friendly little creature who chased rabbits, trusted people, and loved life?

The severe winter had taken its toll of the roses. The Peace, Jim feared, had been frozen below its graft and would have to be replaced; the Imperial, too, required drastic pruning, and the Dawn showed no sign of life. The sun grew hot on his shoulders as he went among the bushes, probing and snipping, and some of the tightness left his chest. Around noon Margaret came out and called that she was going to market and that she'd left his lunch prepared. Jim watched her back the car skillfully from the garage. She did everything well, he thought, feeling his love for her welling in his throat.

Later, as he spaded the flower beds, Jim's thoughts returned to his son and his mission today. For now he knew, intuitively, that from this day on, the violets and the harebells and the ferns of the Secret Place would close around the small body of Jeanie, and that one of the rocks from the trickling stream would mark her grave. And Jim prayed, "Please, God, give Pete courage."

He thought of the night, several years ago, when he had gone into his son's darkened room to tell him good night. Pete was to go to the hospital the next morning for a tonsilectomy, and his small overnight case, all packed, was on the chair beside the bed. As he leaned over to kiss the child, still fragrant from his bath, Jim felt the hard young arms tighten around his neck.

"Dad?"

"Yes, Pete, what is it?"

"Dad, how can a fella keep from being afraid?"

Jim sat on the edge of the bed and took the boy's hands in his, feeling the dampness of the small palms. "Well, Son," he said slowly, "it helps to know that everybody is afraid sometimes."

"You, too, Dad—are you ever afraid?"

"Yes, Pete, lots of times."

"Were you ever when you were fighting in the war?" the boy whispered.

"Every day, Pete; dozens of times every day. There were so many things to be afraid of, and I had so many men to worry about. An officer has to protect his men, Son, and keep them safe if he can. I was afraid for them, too."

"But, Dad, when you got hurt and came home they gave you a medal for bravery."

"That's right, Pete."

"But if you were brave, then you
(Continued on page 80)

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organize your neighborliness

On moving day, in time of
sickness or bereavement
good neighbors are welcome

woman's place
in the
church

Edited by Jane Kirk

HAVE YOU ever taken a cake to a neighbor's home in time of bereavement, only to find that other cakes have been received and a covered dish would have been more acceptable? Have you learned—only too late—of a neighbor's illness, when you would have been so happy to help in her home? Neighborly acts of kindness can be more effective with a bit of organizing—and that's where your group comes in.

So many occasions call for a helping hand. The family whose mother has gone to the hospital for a new baby, the home of a housewife who is incapacitated with illness or a broken bone, the family whose routine is interrupted by death, require temporary aid. For elderly folks living alone or a family that includes a handicapped member, a plan for regular household help would be a blessing.

What are the ways in which you as neighbors may help? Meal service, household service, marketing service and "sitting" or reading service are the main divisions. Why not organize your

group into an effective agency for dispensing these services? Ask for volunteers who would be willing to sign up to assist in any of these groups. Housewives with families will find cooking at home for others the best way they can help. Housewives with grown families, or no families at all, will be free to go into other homes to do housework. Women in business might find it possible to help with marketing. And older women would be more suited to caring for little ones or reading to shut-ins. Don't overlook contacting Boy and Girl Scouts, who might occasionally like to do a "good turn."

WITH all these workers and their telephone numbers kept on file by a central chairman, quick and effective assistance can be given. When there is a "Good Neighbor" committee designated for such a purpose, anyone who knows of a need will know at once whom to notify. The chairman will then telephone persons who have volunteered to fill that specific need and prompt action can be taken. Brother-

hood Week this month is a good time to consider such a project, using the broad sense of brotherliness to include the fellow next door as well as those of other races and colors.

When a death occurs in the family of a member of an adult Sunday-school class of St. Paul's Lutheran Church of Pine Grove Mills, Pennsylvania, writes Mrs. Kelley Henry, the home is visited by the class president, who makes arrangements for serving meals on the day of the funeral. Each member of the class is then contacted individually and asked to prepare a specific part of the meal. Baked beans, baked corn, potato salad, potato chips, deviled eggs, celery, pickles, carrots, rolls, butter, cake, fruit salad, tea and coffee are typical selections. Ham and beef, furnished by the family but cooked by classmembers, supplies the meat for the meals.

A committee of three comes into the home, sets the table with articles from the family household, serves the meal quietly and attractively, and cleans up afterward. All relatives and friends are invited to the home for luncheon after the funeral, and this meal is served cafeteria style on trays. Coffee and cold drinks are passed after guests are seated. Paper plates and cups for cold drinks make the clean-up quicker and quieter. Flowers are also sent by the class to add beauty to the table.

Similar arrangements have been worked out by the Sunday-school classes of a rural community church in Salem, Alabama, Mrs. Nan Taylor writes. Sunday-school classes provide for their own members, and ladies of the church give the same service to families who are churchmembers only.

Gifts of food are also welcome to families in process of moving.

If household service is required, again it would be up to the chairman of the committee to call upon the per-

sons to be helped and to determine how her committee could be most useful. Perhaps scrubbing floors is a task impossible for the one in need. A plan for having a "neighbor" come in once a week to do the scrubbing necessary could be worked out, using different volunteers, so that no one person need go oftener than once a month. Or someone might give an hour three days a week to dust and tidy for a man living alone. There may also be laundry or mending that can be taken to be done at home for such persons.

If it is a temporary emergency—a family left high and dry when the mother rushes off to the hospital for her baby ahead of the arrival of a relative or paid assistant, workers may be needed full time for dishwashing, bed-making, preparing meals for children at home, ironing and housecleaning. However, by dividing up the day into "shifts" no one person will have to give up her whole day.

Marketing service offers another valuable way to be neighborly. For elderly persons, especially those who do not drive, this would be helpful once or twice a week. The person may prefer to have you take her shopping in a car, and carry bundles for her. Or, she may give you a list from which to buy and deliver her needs. Is there a motherless family in your locality, where there is only a housekeeper to look after the youngsters? How greatly the busy father would appreciate an experienced mother taking his children on a clothes-buying expedition from two to four times yearly! A friendly, tactful suggestion from your committee chairman will set the ball rolling. Perhaps he would then feel free to call upon the committee whenever there is some special need, such as a football outfit for Junior or a uniform for
(Continued on page 79)

Social of the Month



Valentine Follies

HEARTS, hearts, hearts! Everywhere you look. Dangle them from the chandeliers. Pin them to the curtains. Hang in groups of three different sizes at intervals around the walls. Loop twisted red crepe paper streamers between them. Decorate a refreshment stand at one corner of the room with white crepe paper (old sheets help cover large areas) and plenty of red hearts.

Design a panel for your stage, painted with two large hearts placed close together. Make holes in the panel at appropriate places for head, arms and legs to be stuck through in such a way that it will look as if each heart has a human head, arms and legs. Have persons stand in back of panel, putting head, arms and legs through the panel for acting.

Cut red paper hearts in zig-zag halves. On each half write one name of a famous pair of lovers—Romeo and Juliet, Anthony and Cleopatra, Ruth and Boaz, Hiawatha and Minnehaha, Robert Browning and Elizabeth Barrett, Tristan and Isolde, John Alden and Priscilla, Gabriel and Evangeline, Hamlet and Ophelia—you can think of others. Place boys' names on heart halves in one container and girls' in another. As guests arrive, see that boys and girls draw a heart-half from the proper container. For partners they must seek out the holder of the matching half valentine, which will also give the name of the matching famous lover.

The big feature of your entertainment will consist of these pairs in turn seating themselves on the stage with arms, legs and heads thrust through the holes around the large hearts. They must act out a love scene as they would imagine the pair of lovers whose names they have drawn would do it. The audience guesses who they represent.

For another game give each girl a sandwich bag of candy hearts, the old-fashioned kind with sentiments written on them. Seat boys on one side of the room and girls on the other. Each boy asks the girl opposite him a question which must be answered by some message written on one of the hearts. If a girl cannot answer, she must give the questioner one of her candy hearts. At the end of the questioning, each boy holding a heart may name a forfeit for

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GRIDDLE CAKES

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½ cup	Baking powder
3 tablespoons	Salt
½ cup	Sugar
5	Eggs
3½ quarts	Milk
1¼ cups	Shortening, melted

Sift together flour, baking powder, salt and sugar. Beat eggs. Add milk and melted shortening. Mix. Add to flour mixture, mixing only until flour is well moistened. Bake on lightly greased, hot griddle. Makes 5 quarts batter—about 160 cakes. Add canned corn to taste, for a "different" flavor.

—Courtesy Wheat Flour Institute

the girl who lost the heart to pay.

Divide into teams of six to ten players for another game. Give each team two large cardboard hearts. Teams gather their players at either side of the room for a shuttle relay. At the signal to start, the first player on each team walks across the room, stepping only on the two hearts. He puts down a heart, steps on it; puts down the other heart, steps on it. Then lifting the back foot, he picks up the heart on which it rested and moves it forward to step on it again. Neither foot may touch the floor at any time. When he reaches the opposite side, he gives the two hearts to the next in line who repeats the performance. Continue until all have played.

To choose a Queen of Hearts for the evening, have all the girls seated in a circle. In the middle of the floor place Cupid's dart (a large cardboard arrow). Give this a good spin, and the girl to whom it points when it stops is it. The Queen of Hearts takes her place in the refreshment stand, as guests file past to pick up their refreshments. Each boy must kiss the Queen's hand, and each girl must curtsy to her. The refreshments? Red cherry tarts, of course, with coffee. Or, you might prefer heart-shaped sandwiches and cookies and fruit punch, mixing orange juice, frozen lemonade, pineapple juice and cranberry juice.

COLORING SNOW SCULPTURE

"I NEVER saw a purple cow—" But did you ever see a red snowman? It's entirely possible nowadays, and great fun for the younger set.

The suggestion for coloring snow figures might be used by a Sunday-school teacher some Sunday when the snow is just right for snow sculpture. Have the children build snow figures related to the lesson—Palestinian houses, pyramids, or whatever their imaginations suggest, and then—show them how to paint them!

Here's all there is to it. Bring out several pails or tins of water—pails if you wish to color large areas, tins for small areas. Roll folds of crepe paper into tight rolls and use them as paint brushes. Dip one end in water and apply the wet end directly to the area you wish to color. For large areas wash with paper quite wet. Make smaller rolls—do not allow them to drip—for small areas. Cut off end of roll when the color fades out.

The color will give a mottled effect as you apply it, but will spread rapidly and give a lovely smooth finish after it soaks in a bit. For a permanently mottled finish, use two or more colors on the same area.

—Courtesy Dennison Mfg. Co.



SERVICE IDEAS FROM A SEED CATALOGUE

ON A cold, blustery day, what is more surprising and welcome than the arrival of the new 1956 seed catalogue? Eagerly we sit down plump in the middle of unfinished tasks to leaf through its pages. For it speaks to us of that ever-renewed promise—the return of living, growing things to the earth. It speaks to us of a hope that can visualize flowers blooming, even when the ground is hard and unyielding. It speaks to us of ever-renewed opportunities for service, too.

We pause to remember the Japanese gardener, who, when his day's chores were done, roamed the streets of Miami in his truck, seeking out spots that needed beautifying. In the morning families woke to find lovely flowering shrubs or trees growing in their yards where none had been before. We think, too, of that farm woman who has never been outside the borders of one county in Oklahoma, but who found far-reaching vision through flowers. On her isolated farm she grew and multiplied a gift of a few tulip bulbs until they covered acres. Each year she gives them away to be sold for charitable purposes. Once they were used to promote an international friendship program and brought visitors to her from foreign lands. Then there is the old seaman who collected packets of seeds from everyone he knew or who would listen. He distributed these packets of happiness and nourishment in the lands to which he sailed.

The pages of the seed catalogue call up other visions, too. Of garden club members decorating all of one community's churches in keeping with the customs and usages of each particular church, and of hundreds of persons taking the tour, thus being introduced to the churches, while viewing the lovely floral arrangements. Of flowers fitted to special needs by thoughtful gardeners, such as a "Garden of Fragrance" for an institution for the blind, and cut flowers furnished for "garden therapy" in hospitals, where making flower arrangements has been found beneficial to patients. Of flower displays prepared for soldiers' and sailors' service clubs—for hospitals and orphanages and old people's homes. Of children and aged people being given their choice of a bouquet for themselves as well as one to give away. Of May basket thank-you gifts to churchmembers who have served the church in a special way, or to shut-ins of your locality.

As you turn the pages of the seed catalogue, don't you wonder if it might be fun to have a project of sending seeds to your own special missionary for distribution in his locality? Ask everyone to buy an extra packet of seeds when making out her order. (Continued on next page)



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(Continued from previous page)

What if you were to start a plant-of-the-month club and donate a plant, shrub or tree each month to the grounds of some worthy organization or the home of some churchmember you would like to recognize with a gift? Perhaps a corner of your local cemetery needs improvement. Perhaps you have a plot of ground connected with the church that could be planted with fruit trees, to yield fruits that might be given away in season, or turned into jellies and jams for a similar purpose. Perhaps you could organize a group to collect excess garden vegetables in season and distribute them where they would be greatly appreciated.

Children's Day might be observed by children bearing armfuls of flowers from home gardens down the aisle of the church to be distributed later to institutions throughout the community.

Or, if you have some special fund that needs a lift, plan a day for an "ingathering" of flowers from all churchmembers to be sold on a downtown corner or from door to door. If the church is in need of some gardening, you might hold a "Seed Shower." Put on a little program, and let everyone's ticket of admission be a seed packet.

Garden products offer so many possibilities for service you might like to organize a garden club in your church, if you do not have one already. A little program written by Ethel Durnal Posegate of Plainville, Kans., dramatizes the growth of an idea as the planting and tending of a seed, which finally blossoms and bears fruit. This would be suitable for the celebration of a club anniversary or, with a few changes in the script, could be used to observe the founding of a new garden club. Check coupon on next page for a copy.

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ORGANIZE NEIGHBORLINESS

(Continued from page 76)

Johnny when he becomes a Cub Scout. Sis will be grateful for expert advice on what is good taste in a party dress. "Sitting" either with youngsters or handicapped persons can be of equal benefit. Caring for young children while a family attends an out-of-town funeral, staying with children long enough for mother to do some needed shopping or go to the dentist, furnishing a place for children to go after school when mother has been suddenly called away in an emergency, all have their place. And have you thought of the busy person who runs a household and cares for a handicapped member as well? There is little opportunity for a breather for her. Having a member of your committee come in for an afternoon once a week would give her a welcome opportunity to get out for a little shopping, a visit with friends, a movie, or a walk in the woods. Regular hours for reading to bed-ridden persons, particularly the blind, are a double blessing; they give entertainment to break tedious hours for the patient, and freedom to the nurse, whether she goes out or remains at home to do personal chores. Letter writing is also a helpful service in many cases.

You should be sure to have some men and boys listed on the reference cards of your committee. There may be times when a strong arm fills the bill in helping to move some furniture or clean an attic. Someone to mow the lawn or rake up leaves is often sorely needed. Carpentry and minor plumbing assistance are a boon to folks who cannot pay to have little needs taken care of. Replacing a broken pane of glass may give much comfort. The committee for assisting the minister in his calls should be alerted to keep an eye peeled for ways in which the Good Neighbor committee may be helpful.

Whatever your locality, you will find specific instances calling for special services. Be prepared with an efficient corps of workers willing to roll up their sleeves for a neighbor in need.

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SOMETHING ALL HIS OWN

(Continued from page 74)

couldn't have been scared!" The boy's voice was puzzled.

How could one explain such complex emotions as bravery and fear to a 7-year-old, Jim wondered. And yet it was important that Pete have an explanation, one that he could understand and accept, not only to help him through tomorrow's ordeal but to enable him to meet all the problems and dangers life might hold for him.

"That's what bravery is, Son; it's doing the thing that's right even though you're scared. Remember—remember last summer when Jeanie had her puppies? We put them out in the sun one day, and a big stray dog came into the yard. Jeanie was afraid of him—remember how she trembled? But she had to protect her babies so she chased the big dog away, even though she was scared. I think Jeanie was very brave!"

Pete was quiet for so long that Jim wondered if he had fallen asleep. He pulled the cover over the boy's shoulders and rose carefully from the bed. He was starting toward the door when Pete whispered, "Dad?"

"Yes, Son," Jim turned and leaned over the small figure.

"Dad, I'll try to be brave tomorrow—just like you and Jeanie!"

People react differently when their courage is put to a test. Jim remembered the categories into which, almost unconsciously, he had put the boys he served with during his 21 months overseas. There were the quietly courageous ones, those who knew fear and conquered it. They were the men an officer could count on to see a job done despite its dangers. They were the men—and there were thousands of them—who won the wars. Then there were the desperate brave, who knew fear and never got the upper hand over it. They wore a thin veneer of courage, likely to crack at any moment revealing the spongy softness beneath. Jim had seen many such crackups, the war casualties that merited no decorations.

Most of the soldiers he had known had fallen into these two classifications, but there were two other types, rare, but present in almost every outfit: The absolutely fearless men—those freaks of nature, born apparently without any sense of danger or caution; and the bestial ones, who, having tasted blood, lusted for more and bragged of their kill.

What kind of courage was Pete's, Jim wondered? Please, God let it be the quiet kind. Never the haunted, the careless, the inhuman!

The muscles in his back and arms were quivering with fatigue as he spaded the last of the rose beds. Win-

ter, mused Jim, had left him soft. Perhaps tomorrow he'd play a round of golf if the day was nice. Start getting himself back in shape. His spade struck something hard, and probing to find its edges, he unearthed a large bone. Once he would have grumbled impatiently at Jeanie for daring to dig in his flower bed. Today he gently nudged the bone back into its hiding place and covered it with crumpled soil. The earth was black and rich along this fence line and abounding with earthworms. If Pete were here he'd be collecting them in a tin can and bubbling over with plans for a fishing expedition! Leaning his spade against the fence, Jim went into the garage for an empty can. Golf could wait, he thought. Tomorrow he and Pete would go fishing.

He heard the car turn into the driveway and looked at his watch. Soon Pete would be coming home. Perhaps he should go in and tell Margaret about Pete and Jeanie—she'd know just the right words to say to the boy. Jim gathered up his tools and the sack of fertilizer and carried them into the garage; the roses were taken care of, for a while, anyway.

HE stopped at the car for the heavy sacks of groceries. The smell of fresh bread and just-ground coffee filled his nostrils, and he realized he was hungry. For a moment he had the sensation of being a child again, of carrying home a bag of groceries from the neighborhood store; of looking forward to supper in his mother's big, old-fashioned kitchen; of yearning, unconsciously, toward the laughter and the friendly wrangling, the feeling of love and security that always surrounded him at home.

"I wonder if Pete feels that way too," Jim thought.

In the kitchen Margaret, still in hat and jacket, was busy at the stove. Even as he deposited his burden on the table, Jim was conscious of a smell, familiar and not unpleasant, yet somehow hard to classify. And then he saw the cardboard carton at Margaret's feet and heard the faint whimper.

"Margaret!" he exclaimed, squatting on his heels and staring with disbelief. "Where did you ever find her?" For the tiny pup was a replica of Jeanie, from the ridiculous brown marks so like eyebrows above the velvet eyes to the busy, white-tipped tail.

"From Barbara Weldon—remember, we gave her one of Jeanie's first pups."

"Then—then this is Jeanie's granddaughter?"

"That's right." She felt the milk with her finger and pushed the pan to

the back of the stove. "Barbara told me about the pups at Club, and when I found out about Jeanie—"

"How did you find out, Margaret?"

She knelt beside him on the kitchen floor and put her hand into the box to soothe the whimpering dog. When she spoke her voice was tight, like Pete's when he was trying not to cry. "Yesterday I took Jeanie to the vet. He told me just what he told you and Pete." She put her cheek against his shoulder. "And then this morning—as soon as he mentioned going up on the hill, I knew—"

"I should never have let him do it alone, Margaret. I've been kicking myself all day." Jim's voice was remorseful. "But it was the way he wanted it."

"Our son has very strong convictions, darling, about his duty to those he loves." She was silent for a moment, thoughtful. "Was it Pete's idea not to tell me?"

"Yes," Jim answered. And then, because he had to warn her, just in case the boy's reaction was not what she expected, "You know, Margaret, this puppy won't make him forget Jeanie."

She sat back on her heels and looked at him, quick color flaming in her cheeks. "I don't want him to forget Jeanie," she said slowly, "any more than I want him to forget little Ann. But, Jim, don't you see, he has to have something to love—something all his own!"

Jim rose, pulling her to her feet, then holding her close in his arms. Suddenly he felt young and happy and free of care. The day seemed bright and fresh, as a spring day ought to be. Gone were the worries and the dark, formless fears he'd felt for Pete. Pete would be all right. He had what every man needed—someone to love him and something of his own to love.

With a shaky little laugh Margaret drew away from him to dry her eyes and blow her nose. Jim lifted the puppy from the box and went over to the window. Near the foot of the hill where the trees grew sparsely he could see the white of Pete's T shirt, and he watched the boy make his way to the creek and start carefully across on the stepping stones, stopping midway to look toward the house. Jim couldn't see his son's face; he knew it was dirty and probably tear-streaked, but he felt sure there was a look of peace on it.

He stroked the puppy's head with a gentle finger. "Pete and I like it here," he said softly. "I guess we think this is Heaven."

"What did you say, dear?" asked Margaret, coming to stand beside him to watch Pete who was running now up the rock walk to the kitchen door.

"Oh, I was just quoting Jeanie," said Jim, and he kissed her quickly to stop her questions.

THE END

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SHOPPING FOR A CHEAP RELIGION

(Continued from page 36)

no difference what you believe about politics or economics, as long as you are honest in your beliefs." As even humble students of government we know it makes all the difference in the world what one believes about the *Communist Manifesto* or Marxian economics. If straight thinking is necessary in such matters, is it any the less necessary in spiritual matters? Is any man excused for fuzzy thinking on the subject of his eternal destiny, or the holy design for the life of the race?

"I do not propose to interfere with my son's religion," is the way one father put it. "I do not want to influence him one way or another. What he is going to believe must be his own responsibility. He has his own life to live, and I do not propose to dictate to him." But that same father was using every power at his command to make of his son a rock-ribbed Republican, and when the lad showed signs of restlessness under his guidance he became panic stricken. As if a young man's political affiliations were more important or more sacred than his spiritual health!

Chaplains are sending back the word that "our boys do not know what they believe." The government feeds them better than the soldiers of any other land on earth are fed; the medical corps stands ready to work miracles if they are wounded; but they do not know how to believe in the eternals! And in the meantime our church schools are begging for teachers who are willing to spend the time necessary to prepare to teach religion in a revolutionary age. If the Communists find it easy to enlist teachers of Marxism, why can not the church find consecrated souls who are willing to stay up an hour later to prepare their lessons, and get up an hour earlier on Sunday morning to present them to the waiting classes? There is not one problem in all the responsibility of the church that could not be solved if Christians were willing to "drink the cup and be baptized with the baptism."

This generation will never be redeemed by those who shop around for a religion that does not require them to believe anything!

The Jews of Jesus' day were the most moral people in all that ancient world. Their sex standards were the highest, their charity and generosity were unmatched and their integrity was unrivaled. Pharisaism was sometimes narrow, but it was also lofty, so far as its purposes were concerned. The Pharisees themselves might be bigoted, vain and self-righteous, but their personal morality was the despair of paganism. Yet Jesus said to His disciples

on one occasion, "unless your righteousness exceeds that of the Pharisees . . ." He did not come to let down the bars, but to raise the standards all along the line.

The first attack Christianity made on the world of the first century occurred along the moral front. Paul, for example, plunged into the reeking life of a dozen of the great cities of the empire with a solemn slogan which declared that men's bodies were the temple of God. Within less than a generation Christian slaves were outliving their pagan masters. It was a Christian priest—Telemachus, by name—who, by laying down his own life on the bloody sands of the arena, brought the whole horrid butchery of the gladiatorial combats to an end.

Modern Christians must outdo modern pagans. There is no other way this stricken world can be saved.

We have well-nigh lost our Christian sabbath. Alcoholism is a desperately serious problem inside practically every Protestant congregation in America. At least one law enforcement officer in one of America's great cities has said that he could close up the gambling institutions of the town if it were not for the special privileges that are demanded by churches and patriotic organizations. We are badly smeared by the national divorce scandal.

THERE is hardly a Protestant pastor in all America who has not experienced pressure from those who insist that the church soften its moral demands upon the people. Every great denominational conference, convocation, assembly and convention feels the impact of those who plead that the church forsake its "bigotry" and conform more graciously to the standards of the world about it.

There is a widespread complaint to be heard among modern Christians to the effect that "the church is always asking for money," as though to seek support for redemptive works were a mark of weakness. Instead it would be an evidence of moral failure if the church could not see needs far beyond its power to meet.

The unfortunate fact is, however, that tens of thousands of preachers have been frightened out of any straightforward presentation of the doctrine of stewardship, because of the criticisms that have been heaped up by those who have not been able to drink of the cup of sacrifice.

Rare indeed is the Protestant church that can boast of more than 50 per cent of its membership being represented on the list of regular contributors to its annual budget. And the

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larger the church, the lower the percentage, usually. Many have found a very cheap religion.

We need to declare to ourselves, and warn our people, that those who are not sacrificing are adding nothing to the effectiveness of the Christian cause. We have adorned our churches with beautiful little gilded crosses, but we cringe at the suggestion that we hang upon any cross. We wear little bejewelled crosses about our throats, but we raise no crosses within our hearts.

The Christian who has shopped around until he has found a cheap religion has one that is worth exactly what he is paying for it. THE END

STRAWBERRY PIE

(Continued from page 6)

I again replaced the telephone in its cradle. Cathy was right. It was five months since we had seen one another. I thought of the verse from Proverbs, *A man that hath friends must show himself friendly*. When had I expressed friendliness toward the old true friends I had?

I frowned thoughtfully. Who could have sent that pie? I had two neighbors. The people on the left who had only recently moved in from Iowa and who were still total strangers to me; the neighbor on my right who was old Mrs. Miller. Mrs. Miller didn't get out too often, being occupied with her roomers and her arthritis. There was a chance, though, that she might have been feeling better, and had baked the pie. I thought of phoning her, then on an impulse, changed my mind, and walked over instead. Mrs. Miller was lying on the couch in the living-room, and her wrinkled face broke into smiles at my unexpected visit.

"My dear, how nice," she cried. "Here I was, ready to cry I felt that lonely, and you walk in like an answer to prayer. Sit down. Make yourself comfortable."

No, Mrs. Miller hadn't baked the pie either. Her arthritis had become too painful. We had a happy hour just chatting together. I even read from Mrs. Miller's favorite book, the Bible, and we were both inspired by that beautiful verse from John, *But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life*.

Wings on my feet I rushed home to prepare my husband's dinner. The pie I placed in the warmer for our guests that night. I knew George would be as pleased as I was at the Wilsons' visit. I couldn't help thinking how one strawberry pie had already made such a big difference in my life.

(Continued on page 86)

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PICTURE

OF THE MONTH

"The Court-Martial of Billy Mitchell"

A general (Gary Cooper) made history by risking his career to build an Air Force.



ONE OF the pioneers who helped to bring the U. S. Air Force up to its present fighting power was Brigadier-General Billy Mitchell—who was court-martialed for his great contribution to his country, yet whose name now distinguishes one of America's greatest airfields. Back in the 1920's Mitchell was one of those few and much ridiculed men who, in the face of every obstacle, courageously maintained their faith in the coming might of air power. This is the dramatic and factual story of the price that Mitchell had to pay for that faith.

When his scoffing superiors refuse to let him prove that a plane can sink a battleship by bombing it, Mitchell personally accomplishes the feat by sending a target vessel to the bottom. For his violation of

orders he is reduced to colonel and relieved of his command—an act which only intensifies his personal campaign to develop a stronger air force. When a number of young fliers he has trained are killed in unfit planes, and a close friend dies in the crash of a Navy dirigible, Colonel Mitchell, fully aware of the serious consequences he is inviting, summons a number of newspaper reporters and publicly accuses the War and Navy Departments of criminal negligence and incompetence. For this he is brought before a military court.

The trial, depicted with powerful realism, occupies the entire second half of the film. Mitchell is defended by Congressman Frank Reid of Illinois, who is convinced of Mitchell's sincerity in trying

to awaken the country to the need of strengthening its air force. Reid produces a parade of testimony which is highly embarrassing to top Army and Navy brass—a move which a tough Army prosecutor tries to offset by putting Mitchell, now suffering a recurring attack of malaria, through a merciless grilling which is calculated to reveal him as a dreamer, a publicity seeker, an officer unfit for service.

Mitchell is found guilty and is suspended for five years—a rebuff which he accepts stoically in the grateful knowledge that, although it has cost him his career, in focusing the attention of the nation on air power he has done his country a great service. A United States Pictures production, and Warner Brothers presentation, in CinemaScope and Technicolor. **Family**

★ ★ ★ ★ ★ OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred (★) are of exceptional merit.

HEIDI AND PETER (Lazar Wechsler Presentation; United Artists Release). This sequel to the charming film "Heidi" is also based on the book by Johanna Spyri. Although it has the same characters, the story seems to have lost some of its spontaneity, and to have acquired a rather artificial quaintness. A dubbed-in English dialogue may be responsible for some of the modern colloquial expressions heard in a Swiss classroom of three generations ago. Peter is sufficiently petulant. Heidi remains her sweet, naturally kind self. Miss Rottenmeier, the overbearing governess, is still obnoxious in a foolish way, and Sebastian the butler is pompous and funny. Technicolor. **F**

★ ★ ★ ★ ★ THE VIEW FROM POMPEY'S HEAD (20th Century-Fox). This dramatization of the current best-seller novel by Hamilton Basso concerns a man who returns to the Southern town of his youth after a long absence. It is a powerful study of a way of life which is obsessed with the memories of past splendors, and in which obsolete social patterns and traditions are clung to with a desperation that cannot face reality. Acting and direction are excellent. CinemaScope and DeLuxe Color. **A**

THE TENDER TRAP (MGM). A sophisticated comedy with music, which gaily satirizes the bachelor playboy whose "line" is the same with every girl—until he falls in love with one who has dedicated ideas on marriage, and he willingly

★ ★ ★ ★ ★ changes his ways for her sake. This entertaining bit of fluff has some subtle moralities—as well as much social drinking. In Eastman Color. **A**

GUYS AND DOLLS (Sam Goldwyn Production; MGM Release). As a brassy musical comedy, based on a Damon Runyon story, this is a full-blown burlesque on Broadway's big-time and small-time gamblers and their "dolls." Runyon's fantastic characters are amusingly, yet convincingly, portrayed. Social, moral and ethical factors are not under consideration. Acting is excellent. CinemaScope and Eastman Color. **A, Y**

SINCERELY YOURS (International Artist Ltd. Production; Warners Release). This drama with music tells the sentimental story of a concert pianist who, at the height of his success, is afflicted with recurring deafness. Faced with the alternative of more frequent spells, he lacks the courage to undergo an operation—until the faith of a young boy helps him to decide. Since Liberace is the hero, his fans will especially appreciate this film. In WarnerColor. **F**

THE NAKED SEA (RKO). The true

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HELL'S HORIZON (Columbia). A crucial and exciting bombing mission is undertaken by a group of wise-cracking U.S. airmen based on Okinawa in 1952. Although apparently indifferent to each other, the men demonstrate a sturdy loyalty in the many dangers they encounter. A realistic story. **A, Y**

THE ROAD TO DENVER (Republic). A western in which two brothers separate in Texas when the elder finally gives up trying to make a decent citizen out of the younger man. Coming together again in Colorado, they find themselves in opposing camps. A novel twist is that the hero uses his brain rather than his gun to outwit his adversaries. Produced in Trucolor. **A, older Y**

I DIED A THOUSAND TIMES (Warners). A crime melodrama in which a robber, released on a pardon from prison, takes up his old unlawful ways. A dime-a-dance girl and a mongrel dog befriends prove to be his undoing. A harrowing tale of gangsters and their desperate lives. Background music and dance tunes are raucous, in keeping with the story as a whole. **A**

THE VANISHING AMERICAN (Republic). Based on a famous Zane Grey novel, this unconvincing western portrays the inevitable clashes between the Indian and the white man during the opening of the West. There is a great deal of violence, and historical facts are generally distorted, thus minimizing the great injustices done to the Indians. **A, Y**

INSIDE DETROIT (Columbia). Made with the cooperation of the United Auto Workers of America, this is a rather complicated exposé of how racketeers and subversives strive to take over unions and obstruct management. Fairly well acted and suspenseful. **A, older Y**

ARTISTS AND MODELS (Paramount). This latest edition of Dean Martin and Jerry Lewis starts as a lampoon on the viciousness of lurid comic books, but soon gets lost in a maze of espionage, secret formulas, and general zaniness. Elaborate sets and costumes are the background for dull humor, innuendoes and meaningless horseplay. Produced in VistaVision and Technicolor. **A**

THE SQUARE JUNGLE (Universal). A melodrama in which a young man decides to enter the boxing profession in order to raise money to save his father from jail. He becomes entangled in a series of unsavory experiences and questionable practices. An unconvincing change for the better is worked out on behalf of good sportsmanship. Much of the story provides a ringside seat for some tough fighting exhibitions. **A, older Y**

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I was no longer tired but pleasantly, vibrantly alive with love and friendliness. Why, I wondered, had I let myself become rutted in a routine of work, eat, sleep with no thought for anyone else?

The Wilsons arrived at eight, and we had one of the happiest evenings of our lives, talking over old places and occasions, planning our coming Sunday together, and eating the delicious pie with coffee.

But I still didn't know who my mysterious giver was. Had it been a mistake? The wrong house? I couldn't think that. I wanted to feel that somewhere I had another friend who cared, however unknown she might be to me.

It was a whole week later when I was preparing dinner that a timid knock sounded on my back door. I opened it, and found a pretty blond woman standing outside the screen. "I'm Mrs. Laine, your new neighbor, and I've come for my glass dish."

"So you baked the pie," I exclaimed, and opened the door wide. "Come in." "Oh, you're busy," she demurred, looking at my apron, and the colander of potatoes on the drainboard.

"Never too busy for a friend," I retorted. "Let me tell you, the pie was the most delicious I've ever tasted, and everyone who shared it had the same opinion. My face should be very red indeed. Here you are, the new neighbor calling on the old with a gift already given."

Mrs. Laine smiled, and sat down. "Pete and I are from Iowa," she explained. "We don't know anyone in town, and I was lonely. My mother had a cure for that. You see, my mother was married to an Army man, and they were always on the move, one section of the country, then another. We even lived abroad for years. But Mother was an expert pie-baker, and when we arrived in a new place, that's what she'd do, leave a pie on a new neighbor's step, then call in a few days to reclaim her plate. I think Mother had friends the whole world over."

"That's an idea I think we could all adopt," I said enthusiastically. "Now while I fix us some tea and cookies, let me tell you what *your* pie did for five other people and me. . . ." END

FAITH'S GOLDEN BEAUTY

(Continued from page 29)

wandered out into the yard and sat on a bench, letting the sunlight warm my thoughts while my neighbor worked on her knees in her garden.

"Why do you go to so much trouble to plant so many new daffodils each year?" I had asked her idly, perhaps in defense of my own laziness.

She had not given me a quick casual answer, such as, "I happen to like

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yellow and the way the blossoms are formed." Instead, she had put down the trowel in her hand, taken off the gardening gloves, and looked at me in her straightforward way. "I grow daffodils to remind myself of all the things God can do without me, if I just give Him a chance."

I had shifted uneasily on the bench and she had added a word of explanation. "All I have to do is to plant the bulb in the soil, and go away and leave it to the sun, the rain and the wind. Then I get busy with my cooking, mending, letter writing, study for my teaching on Sunday. I'm so busy that I forget all about the daffodil. But God does not forget, and some morning I come outside and find that the daffodil has been doing all right without me. It is blooming and as beautiful as on the morning of creation."

This had been a long speech for my friend, more given to acts of kindness than words of advice.

NOW my busy neighbor had taken time to come to a sickroom with a box of bulbs, which she could rightly call a bouquet, because for years she had seen the transformation. "You'll feel better soon," she told me, "and when you do, I wish you would plant these along the fence where they will join my own flower bed. The daffodils will look nice next spring in your favorite blue bowl on top of the bookcase."

Almost immediately I began to feel better. A few days later I walked outside and got to my knees to plant the bulbs along the fence. With each new planting, I made a conscious effort to turn over some one of my cares and worries to the God of fulfillment. He could do things without me, if first I planted the bulb and left it in His care.

With one bulb I "planted" my concern over the physical ailment of one beloved; with another my dismay over a relative who had prematurely aged; with a third my grief on learning of a fatal accident to a dear friend.

It took the planting of all the rest of the bulbs to cover a personal worry which had been robbing me of sleep. "Bury it with the daffodils under the stars and in the mists of moonlight," I said to myself. "Go inside the house and get some sleep tonight, and let God take care of it for you."

For I know from spring after spring of watching my neighbor's garden develop that the beauty of the daffodils is a reality in their appointed time because, with faith, the bulbs were turned over to the God of creation.

So into His keeping, I am placing some burdens as brown and drab as the bulbs. I'll go about my daily routine with a lighter heart. One day, faith will flower. THE END

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Size Panty Girdle Girdle
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Watch and Pray

TO THE EDITORS:

In having our family devotions and in saying the blessing at mealtimes we are teaching our three girls to fold their hands and to close their eyes when we pray. Katherine, our oldest daughter (4%), who has been "reading" the CHRISTIAN HERALD since she has been big enough to hold it, was quite impressed with November's cover showing the pretty little girl saying the blessing. Her first reaction to it was, "Mama, why is she saying the blessing with her eyes open?" How observant are even the youngest of your readers!

We read the magazine from cover to cover each month, and the girls do enjoy it, too, and we want you to know that we really do think it is truly a family magazine.

CAPT. AND MRS. RICHARD M. SMITH
Westover Air Force Base, Mass.

. . . You picture a lone child, eyes wide open, hands together, a bare plate before her. Where are the parents, and the feast?

Rochester, N. Y. EDNA B. VICINUS

• The parents are on the other side of the table. The feast has not yet arrived. It takes more faith, we maintain, to thank God over an empty plate with eyes open, than over a filled plate with eyes closed!

Cliff Barrows

TO THE EDITORS:

I think Melton Wright should be complimented on the article, "How Cliff Barrows Does It" (Nov.). Of course there are not enough words to describe the inspiration felt seeing Cliff Barrows in action. It was our pleasure to see him in person with Billy Graham and his staff in Washington, D. C. At this meeting, after hearing the choir directed by Cliff Barrows, the inspirational singing of Bev Shea and Dr. Graham's message, we both slipped from our seats and stood before the platform. By faith we accepted Christ as our Saviour. What a wonderful day that was!

Let us have more of those articles on the laborers of God.

MR. AND MRS. ORVILLE V. SMITH
Harrington, Del.

Outer Space

TO THE EDITORS:

In the article concerning the people in outer space (Nov.) the author is so right, as he outlines the possibilities involved.

They really are limitless. Of course, Dave Garroway would want to be the first man on the spot with his "Today" show. And it could raise some serious labor problems, too. How about the TV remote crews? Would they be entitled to portal-to-portal pay for the time consumed in traveling to the various planets? As for me, I think I'll keep my feet on good old terra firma, regardless of developments in space. I haven't even traveled very much in the United States, as yet, let alone visit the stars that twinkle in the wild blue yonder.

Whittier, Calif.

C. C. WILSON

. . . This is not the first sign of a tendency to look upon "spacemen" as gods. It is Bible prophecy that there will be signs in the skies. If the lights, unidentified flying objects, etc., are real they are certainly created by God, but we know there are angels, spirits, cherubim, seraphim, the prince of the power of the air (Satan), etc., so why make something of our own imaginings?

Windsor, Pa.

ARTHUR J. CROSSLAND

Views From India

TO THE EDITORS:

I was saddened to read the unchristian remarks of Gabriel Courier on non-violence (News, Oct.) and the sneer in the last sentence at Mr. Nehru and Mr. Menon. Mr. Courier's remarks on India during the past few years have not been impartial or objective. THE CHRISTIAN HERALD has been sent to me by a friend in the States and were it not for the discourtesy of refusing a friend's gift I would ask her to discontinue it, even though there are many articles in it that are helpful.

(Mrs.) C. PREM NATH DASS
Lucknow, India

• Courier, commenting on the invasion of Portuguese Goa, was making the point that the deliberate inciting of retaliation is not "non-violence."

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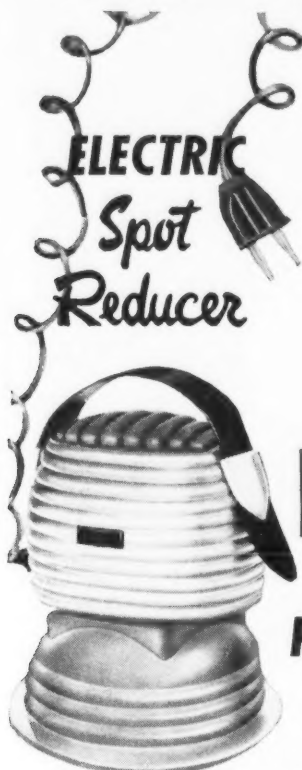
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